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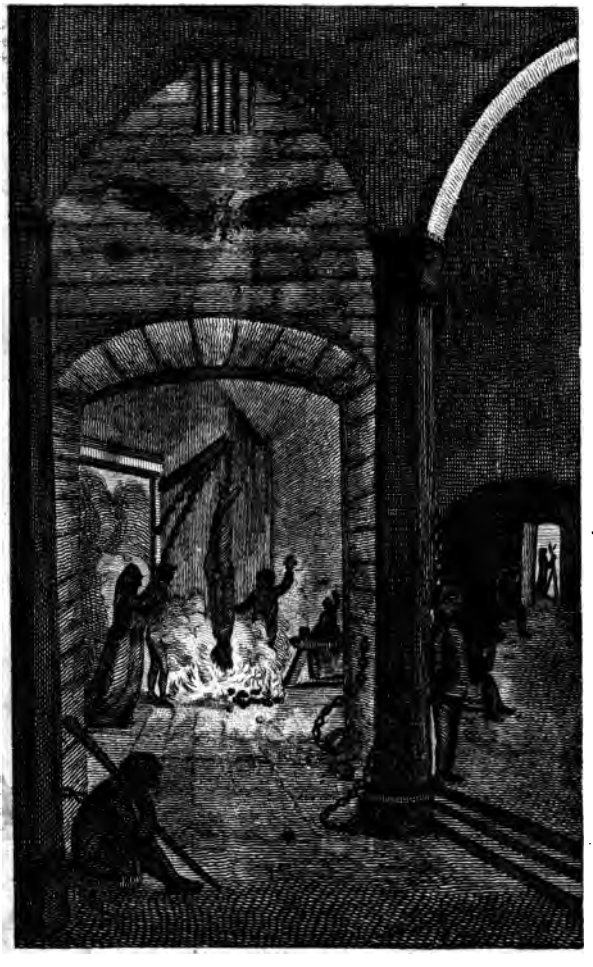


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Wm. B. Lonsdale



FRONTISPIECE



Inside View of the Inquisition.

HISTORY

OF

The Inquisition;

FROM ITS ORIGIN, UNDER POPE INNOCENT III.
TO THE PRESENT TIME.

ALSO,

An interesting account

OF THE

Private Practices of the Inquisitors;

THE

FORMS OF PUBLIC TRIALS

AND MODES OF

Torture.



Embellished with

A FRONTISPIECE VIEW OF THE DUNGEONS.

Edited and Abridged

BY THE REV. JOHN WELD.

They were stoned, they were sawn asunder, were tempted, were slain with the sword.....Heb. xi. 37.

LIVERPOOL,

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PREFACE.

The voluminous works, which have been published on a subject so interesting as the History of the Inquisition, have operated as a preventive to the extensive circulation of a Book, which in all protestant countries ought to be read.

The Inquisition, *thanks be to God, is scarcely known in these happy kingdoms, and as by that means, we can have but very faint ideas of the modes of cruelty practised in that holy tribunal as it is called, every class of protestants are deeply interested in a picture, which presents in a portable view the History of such an Institution.*

The greatest care and attention has been paid to the compilation of this History—nothing has been advanced but what has been stated as facts by authors the

most celebrated for veracity, who have written on that important subject.

The works already published on the Inquisition, are very elaborate and circumstantial, extending to a bulk which prevents portability, and must hence considerably curtail their utility; on this principle therefore, it was considered, that the History of the Inquisition, as written by Limborch, Dellon, Martin, Gavan, and others, *(from which this has been extracted) would suffer abridgment without injury.*

Much of the antiquated style has been modernized, and the major part rewritten. It is peculiarly adapted to the general reader, as it happily steers a middle course between unsatisfying brevity, and prolix diffusion. While every thing that is important is retained, much that is merely calculated to satisfy vain and idle speculation is omitted.

June 10*th*, 1814.

HISTORY

OF

THE INQUISITION.

WHILE the Lord Jesus Christ was on earth with his disciples, he frequently told them, that his kingdom was not of this world, and that all they had to expect from men was persecution; but they did not, till after his ascension, understand the meaning of what he told them. The Christian religion increased in proportion to the opposition it met with from men, nor was the whole force of the Roman Empire able to crush it, much less to abolish it totally. During

the space of 300 years it grew under persecution, and it was common for the heathens to say of the christians: "See how they love each other." And this love continued while they suffered persecution; but here let us mark the change.

Having received rich livings from the emperor Constantine the Great; the bishops, with the rest of the clergy, met together in synods, and composed creeds, which they sought to impose upon their brethren. And although some of these creeds did not contain any thing contrary to the fundamental articles of the christian religion, yet as they were no more than human compositions, consequently many pious men refused to subscribe them. This created much dissention in the church, for the bishops wrote against each other, and, as many heresies sprung up about the same time, the primitive spirit of charity was lost. But still they did not think of calling

in the aid of the civil power, to assist them in punishing those who differed from them in opinion. It is true, they began very soon afterwards to look towards the civil power, but it does not appear that any of the emperors made sanguinary laws against those called heretics before Justinian, about the middle of the sixth century, but trifling indeed were those laws with what we are going to mention.

Pope Innocent III. in his zeal for the infallibility of the catholic church, being desirous to extirpate all those who began to think freely, and to treat the see of Rome with indifference, declared open war against the Albigenses and Waldenses, famous for first lighting the pure flame of reformation in the church. This was followed by the establishment of the Inquisition, which completed the destruction of that unhappy people, and which was founded under the direction of Dominic, on whom the title of Saint was afterwards bestowed.

Innocent, reflecting that however great and overwhelming the force might be, which was employed openly against them, still vast numbers would carry on the worship of their God, according to their creed in private, thought it necessary, for the better securing the erroneous principles of infallibility, which the church had claimed to herself, to establish a standing and perpetual remedy, by erecting a tribunal, composed of such persons, as should be selected by the pope, and whose sole employment should be the searching after, and punishing all such as were suspected of heresy.—This tribunal was called the Inquisition.

This formidable tribunal gained much strength in a short time, for all Spain and Portugal received it, and it was established in every city in Italy, except Naples: it was afterwards established in Flanders, and the duke d' Alva attempted to establish it in Holland, which

was, in some measure, the occasion of establishing the government of the Seven United Provinces. This tribunal takes cognizance of heresy, by which is meant the doctrines embraced by protestants of every denomination; Judaism, Mahomedanism; sodomy, polygamy, with all sorts of crimes, opinions, or words, that are opposite to the papal decrees, naturally come before this court.

It is much to the honor of the French, that it was never established in that kingdom, and although there is a court of inquisition at Venice, yet we do not find that it takes notice of any crimes but those of a civil nature. The Portuguese, not content with having it established in their own kingdom, actually sent over a great number of Dominicans to Goa, in the East Indies, who formed themselves into a court of inquisition, and punished as heretics those heathens who refused to embrace their doctrines.

In Germany, Poland, Hungary, and

Switzerland, the Inquisition was never established; which may serve to show, that dark and ignorant as men were in that age, yet they had not so far forgot the dignity of their characters, as to sink beneath the degree of beasts that perish. In Sweden, Denmark, Scotland, and in Ireland, before the reformation, the whole power of Rome was not able to establish it, so we find this infernal, unnatural tribunal was confined to those nations, who have for many ages, been remarkable for their effeminacy of manners, and their slavish notions of obedience.

Some say, the Inquisition was first established in 1208, and others, in 1212, or 1215, but which of these dates soever may be the the true æra, is of no great importance.

The Inquisition had, at first, no particular tribunal, their function being only to inquire or search after heretics, (whence the name of inquisitor arose)

to examine into their strength, number, and riches; which being done they make report thereof to the bishops, who, as yet, were the only persons authorized to take cognizance of spiritual matters. On these occasions the inquisitors used to urge the prelate to excommunicate and punish all heretics who should be impeached.

Pope Innocent being made acquainted with the indolence of the bishops and their officials, became wholly dissatisfied with their too much lukewarmness against heretics, and imagining that he perceived in the Dominican and Franciscan, whose orders were but lately founded, all the qualities requisite for conducting this new establishment, as the monks of these orders were fired with an implicit and boundless zeal for the court of Rome, and entirely devoted to its interests. They had full leisure to pursue this glorious work, as it would be their only business. They were de-

scended from the very dregs of the people, they had no kindred, as it were, or any other tie which was in the least likely to check the rigors of this tribunal; they were severe, they were inflexible: the solitude and austere life professed by them, and of which they seemed already tired; the meanness of their dress and monasteries, so widely different from their present state as inquisitors; and especially the humility, and mendicant life, to which they had too heedlessly devoted themselves: these things rendered them exceedingly fit for the office to which they had been elected, which (in the opinion of the pontiff) would soften the asperity of their monastic vow, and sooth their ambition, some seeds whereof were still left in their minds.

Innocent III. having thus made himself sure of a set of people, that were so firmly devoted to his service, and in every respect so admirably well qualified

to exercise an employment, whose chief characteristics are extreme severity and cruelty, sought for every opportunity to increase their authority, by appointing them a particular tribunal where they were to sit, hear, and pronounce sentence against heresies and heretics, as judges delegated by himself, and representing his person.

This pope first enlarged their authority by empowering them to bestow indulgences, to publish crusades, and to excite nations and princes to join these crusades, and march forth, in order to extirpate heresy.

In 1244, the emperor Frederic II. increased their power much more, by publishing four edicts in Pavia. He therein declared himself protector of the Inquisition; declared that the clergy should take cognizance of heresy, and the lay judges prosecute heretics, after that the former had heard them. He likewise enacted, that all obstinate heretics should

be burned, and such as repented imprisoned for life.

The only reason that can be assigned, why Frederic testified so much zeal for the catholic religion, was, in order to destroy a report, which the popes, with whom he had been engaged in violent contests, spread throughout all the courts of Christendom: viz. that he intended to renounce the catholic religion and turn Mahomedan. This very probably induced him to exert himself with greater severity against the heretics than any of his predecessors; he being the first emperor who sentenced to death all heretics without distinction.

But whatsoever might have been the motive which prompted this prince to act with so much rigor against them, it is certain, if he at first reaped some little advantage from this conduct, it afterwards prove infinitely prejudicial, both to himself and his successors; since the court of Rome turned the power with

which he had invested the inquisitors, both against this monarch and the friends to the empire, not only in Italy, but in all other countries.

In a word, the Roman pontiffs used their utmost endeavors to increase this authority, in order to make the inquisitors still more formidable; they exerted this power with most success under the specious pretence of religion, by making all who presumed to oppose the temporal authority and infallibility of the popes, feel the dire effects of it.

The pretence for introducing the Inquisition into Spain, in the time of king Ferdinand V. and queen Isabella, was, an information given them of several jews and apostates, who, on maundy-thursday at night, had assembled privately, and performed the Jewish ceremonies, with execrable blasphemies and reproaches against our Savior; six of them were ordered to be seized, and were kept in irons in the Dominican

convent of St. Paul's, at Seville, for a long time, and barbarously tortured.—Several more were proceeded against in the same manner, and some were burnt alive; and they that were pronounced less guilty had their families rendered infamous, their estates confiscated, and great numbers were condemned to perpetual darkness and chains in a loathsome dungeon.

In the united kingdoms of Castile and Arragon, there were *eighteen different inquisitorial courts*, having each of them its councillors, termed apostolical inquisitors; its secretaries, serjeants, and other officers; and, besides these, there were *twenty thousand* familiars dispersed throughout the kingdom, who acted as spies and informers, and were employed to apprehend all suspected persons, and to commit them for trial, to the prisons which belong to the Inquisition: by these familiars persons were seized on bare suspicion, and in contradictien to the established rules of equity, they were

put to the torture, tried and condemned, by the inquisitors, without being confronted with either their accusers, or witnesses against them, on whose evidence they were condemned. The punishments inflicted were more or less dreadful according to the caprice and humor of the inquisitors

In the year 1483, Thomas Turracremata, a Dominican friar, and prior to convent de Sante Crux, at Segovia, and confessor to their majesties, was appointed the first inquisitor general in the kingdom of Spain, and next year sat president at the assembly of divines, which settled the method of proceeding against the heretical pravity, and ordained those severe laws, which the inquisitors use to this day. In 1485, the inquisitors held eight acts of faith in the town of Guadaloupe, and delivered Didacus Marchena, an heretical monk, and fifty Jews, men, women, and children, to be burned; dug up forty-six bodies of heretics from their

graves, and burnt their bones, also the effigies of twenty-five absent persons; and condemned sixteen to perpetual imprisonment; besides innumerable others sent to the gallies, and others sentenced to wear the *san benito*, as a mark of perpetual penance and disgrace.

We are told that the Inquisition of Portugal was copied from that of Spain, and introduced in the year 1535. But *M. de la Neuville*, in his history of Portugal, declares, the Inquisition was introduced there anno 1537, under John III. and settled in the cities of Lisbon, Corribra, and Evora.

The Inquisition has existed ever since in Portugal, and is the most severe, the most rigid, and cruel of any in the world.

We also find that endeavors were used, though without success, to introduce the inquisition into England in the reign of queen Mary.—*The justices of the peace*, says bishop Burnet, *were now everywhere so slack in the prosecution of*

heretics, that it seemed necessary to find out other tools: so the courts of inquisition were thought on.

These were set up in France against the Albigenses, and afterwards in Spain, for discovering the Moors; and now turned upon the heretics. Their power was unaccountable; they seized on any thing they pleased, upon such information or presumption as lay before them; they managed their processes in secret, and put their prisoners to such tortures as they thought fit, for extorting confessions or discoveries from them.

At this time, in 1557, *both the pope and king Philip, though they differed in other things, agreed in this, that they were the only sure means of extirpating heresy. So, as a step to the setting them up, a commission was given to* Bonner, *and twenty more, the greatest part laymen, to search all over England for all suspected of heresy, who did not hear mass, go in procession, or take holy bread, or holy water.*

They were authorized, three being a quorum, to proceed, either by presentments, or other political ways, They were to deliver all they discovered to their ordinaries; and were to use all such means as they could invent, which left to their directions and consciences for executing their commissions. Many other commissions, subaltern to these, were issued out for several counties and dioceses.

This was looked on as such an advance towards an Inquisition, that all concluded it would follow ere long. The burnings were carried on vigorously in some places, and but coldly in most parts; for the dislike of them grew to be most universal.

How greatly are we indebted to such of our brave and generous ancestors, as in the reign of the immortal queen Elizabeth, rescued us, at the risque of their lives and fortunes, from that diabolical yoke, the Inquisition, which Britons, it is hoped, will never fall so low as to suffer to take footing among them.

The Inquisition has not enlarged its jurisdiction since the attempts made to force it into the Netherlands. Such countries as had admitted this tribunal before, are still subject to it, and those which had refused it, have been so happy as to keep it out; so that it is now confined to a great part of Italy, and the dominions subject to the crowns of Spain and Portugal; yet its power reaches over a larger extent of ground than all Europe; and in the several places where it is established, the sad marks thereof are but too apparent.

The officers of the Inquisition are—three inquisitors, or judges; a fiscal proctor, two secretaries, a judge, a receiver, and a secretary of confiscated property, assessors, councillors, an executioner, physicians and surgeons, a jailor, a messenger, door-keepers, familiars and visiters, who are invested with great privileges, and sworn to the utmost secrecy.

The first circumstance which subjects a person to this tribunal, is heresy. Under this head are comprehended all persons who have spoken, written, taught, or practised, any tenets contrary to the scriptures, to the articles of the catholic creed, and especially to the traditions of the church of Rome.

Likewise such as have denied the catholic fath, by going over to some other religion? or who, though they do not quit the Romish communion, praise the customs and ceremonies of other churches; practise some of them, or believe that persons may be saved of any religious sect or party, providing that they worship God in spirit and in truth.—Also who think, say, or teach any thing contrary to the opinion received at Rome with regard to the pope's unlimited authority and infallibility, his superiority over general councils; or who speak, teach, or write, contrary to the papal decisions on any occasion whatsoever.

A suspicion of heresy, which is the second case, is still more extensive, for, to incur suspicion, it is enough that such persons only start some offensive proposition, or fail to impeach those who advance such—or contemn, or mutilate images—or read books condemned by the Inquisition, or lend them to others.

That person also incurs this suspicion, who deviates from the ordinary customs relating to religion practised by the romanists; as letting a year pass without going to confession or communion, the eating meat on fish days, or neglecting mass at the times enjoined by the church.

They also are suspected, who, being in holy orders, repeat such sacraments as should not be repeated, endeavor to enter into the marriage state, or marry two or three wives.

In fine, such incur a suspicion of heresy as go but once to the sermons of heretics, or any other of their public ex-

ercises, or neglect to appear before the inquisitors when summoned, or procure absolution the same year they were excommunicated; also the lodging, or contracting a friendship, with heretics, making them presents, or even visiting them—especially the preventing their imprisonment in the Inquisition, or furnishing them with the opportunity of escaping, though excited thereto by the strongest ties of blood, of gratitude, or of pity. Nay, to such lengths is this article carried by the inquisitors, that persons are not only forbidden to save heretics, but are obliged to discover them, though a father, brother, husband, or wife, on pain of excommunication, of incurring suspicion of heresy, and as being obnoxious to the rigors of the tribunal, as abettors of the heresy. How unnatural, how cruel, is such an injunction!

Under the name of fautors or abettors of heresy, which constitutes the third

case, are comprehended all who favor or defend the protestant principles.

These are distinguished by the advising or assisting, in any manner, those whom the inquisitors have begun to persecute, —or, who knowing persons to be heretics, or to have escaped from the prisons of the Inquisition, or who, upon their being cited to appear, refused to obey the summons, yet conceal, advise, or assist them in order to their escape; likewise all who by threats, or otherwise, molest the agents of the tribunal in the execution of their office; or who, though they do not themselves obstruct them, aid or abet opposers.

The fourth case, subject to the judgment of the Inquisition, includes magicians, wizards, sooth-sayers, and the like; of whom it is supposed (very idly sure) that there are more in Italy than in any other country, the Italian women being strangely curious and credulous.

We shall not take up the reader's time

by specifying the various accusations, they consisting of ridiculous superstitions, arising from a heated imagination and blind credulity.

Blasphemy, the fifth case, though very common, and one of the greatest crimes, yet the inquisitors do not take cognizance of it, except it contains some heresy. We shall forbear giving instances thereof here, it being much better for mankind that such things should be buried in oblivion.

Though neither Jews, Mahomedans, or such like, are subject to the Inquisition, yet in many things they are obnoxious to it, for instance, any of the abovementioned cases; those crimes not being tolerated in Jews, Mahomedans, &c. more than in Christians.

Farther, the abovementioned become subject to the Inquisition, if they preach, write, or publish any particulars contrary to the Roman communion.

For instance, should a Jew, or Mahomedan, deny a Trinity, or a Providence, he would be punished as a heretic; as also were he to hinder a person, professing any of those religions, from becoming a romanist—or convert a romanist to theirs, or favor such a design.

Jews are not permitted to publish, or even keep the Talmud, or any book which speaks contemptuously of the catholic religion, or is prohibited by the Inquisition; and, in fine, are not permitted to have christian nurses, or to do any thing in contempt of the Romish religion.

The inquisitors take cognizance of such cases, and punish offenders in them with the utmost severity; so that the dread of this obliges those unhappy people to become converts to popery.

The utter abhorrence in which these new converts are held, makes them unite closely one with the other, in order to perform mutual services, which they

verity, all who offend its agents and officers.

On these occasions, the slightest fault is considered as an heinous crime.—Neither birth, employment, dignity, nor rank however exalted, can protect. To threaten ever so little, the lowest officer belonging to the Inquisition, its informers, or witnesses, would subject the person uttering the threat to the most cruel punishment.

Such are the cases which subject a person to the Inquisition.

Having treated of the cases which subject a person to this tribunal, we will now consider the ways by which such a one becomes so.

First. By common fame, which declares him to be guilty of one or more of the crimes before specified.

Secondly. By the deposition of witnesses, who impeach him.

Thirdly. By his being informed against by the spies of the Inquisition, who are dispersed everywhere.—and

Fourthly. By the confession of the prisoner, who accuses himself in hopes of being treated with greater humanity, than if he had been informed against by others.

The manner of proceeding against a person impeached is, sometimes, upon the slightest suspicion. First, he is summoned three several times to appear before the inquisitors; when, if through fear or contempt, he should neglect to do this, he would be excommunicated, and sentenced, provisionally, to pay a considerable fine, after which, should he be seized, a more severe sentence would inevitably be passed upon him.

The safest course therefore for a person to pursue who is impeached, is to obey the first summons, for the longer

he delays to obey on this occasion, the more criminal he appears in the eyes of the inquisitors, though he should be really innocent.

To disobey the command of the inquisitors is ever considered as a crime sufficient to convict the person summoned providing no other crime was alledged against him, as they always look upon delays as certain indications of guilt, which cause a dread of appearing before the judges.

When, therefore, a person is reduced to this deplorable situation, nothing can secure him from undergoing the most cruel tortures, except a voluntary and perpetual exile. For nothing is ever erased from the minds of the inquisitors; time cannot obliterate the remembrance of any crime committed.

It frequently happens that the inquisitors, either from their considering the crime of which a person stands impeached as enormous, and that they have suf-

ficient evidence against him, or from their apprehension that he may escape, immediately issue their order, without first sending a summons, for his being seized in any place whatever.

When this is the case, no asylum however sacred, or privilege ever so great, can stop for a single moment the prosecution, or in the least abate its rigors.

The inquisitors give an order under their own hands, to the executioner, for the apprehension of the person impeached, who takes with him a sufficient number of the familiars in order to prevent a rescue.

There are no words capable of conveying any description of the calamity of a man, under these circumstances. He perhaps is seized when in company with his friends, and surrounded by his family; a father by his son's side; a son by that of his father; and a wife in the company of her husband. No person

is allowed to make the least resistance, or even to speak a single word in favor of the wretched prisoner, who is not indulged with a moment's respite to settle his most important affairs, or take a last farewell of his afflicted family,

From hence our readers may judge of the continual apprehension with which the persons, who inhabit the countries where the Inquisition is established, must necessarily be filled; since, in order to secure themselves from it, one friend is obliged to sacrifice another; sons their parents, parents their children, husbands their wives, wives their husbands, by accusing them to the pretended Holy Office.

What a horrid scene of perfidy and inhumanity! What kind of community must that be, from whence gratitude, love, and a mutual forbearance, with regard to human frailties, are banished? What must that tribunal be, which obliges parents, not only to erase from their

minds the remembrance of their own children, to extinguish all those keen sensations of tenderness and affection wherewith nature inspires them, but even to extend inhumanity so far as to force them to commence accusers, and, consequently, to become the cause of the cruelties inflicted upon them?

What ideas ought we to form to ourselves of a tribunal, which obliges children not only to stifle every soft impulse of gratitude, love, and respect, due to those who gave them birth, but even forces them, and that under the most rigorous penalties, to be spies over their parents, and to discover, to a set of merciless inquisitors, the crimes, the errors, and even the little lapses to which human frailty so often exposes. In a word, a tribunal, which will not permit relations, when imprisoned in its horrid dungeons, to give each other the least succor, or to perform the duties which religion injoins.

What disorder and confusion must such a conduct give rise to in a tenderly affectionate family! An expression, innocent in itself, and, perhaps, but too true, shall, from an indiscreet zeal, or a panic fear, give infinite uneasiness to a family, shall ruin its peace intirely, and, perhaps, at length, cause one or more of its members to be the innocent, unhappy victims of the most barbarous of all tribunals.

What distractions must necessarily break forth in an house where the husband and wife are at variance, or the children loose and wicked! Will such children scruple to sacrifice a father, who endeavours to restrain them by his exhortations, by reproofs, or paternal corrections? Will not they rather, after plundering his house, to support their extravagance and riot, readily deliver up their unhappy parent to all the horrors of a procedure, founded on the blackest injustice?

A riotous husband, or a loose wife, have likewise an easy opportunity, assisted by means of the prosecutions in question, to rid themselves of one who is a check to their vices, by delivering him or her up to the rigors of the Inquisition.

Every detestable expedient, such as false oaths and testimonies, are employed, with impunity, to sacrifice an innocent person. Very justly, therefore, might an ingenious French author, a Romanist, write thus, speaking of the various courts in Lima: *The most formidable of all the tribunals is that of the Inquisition, whose bare name strikes universal terror. 1st, Because the informer is admitted as a witness. 2ndly, As the persons impeached never know those who inform against them. 3dly, As the witnesses are never confronted. Hence, innocent people are daily seized, whose only crime is, that certain wretches are bent on their destruction.*

He is thoroughly searched, to discover, if possible, any books or papers which may serve to convict him; or some instrument he may employ to put an end to his life, in order to escape the various tortures, &c. Of this there are but too many sad examples; and some prisoners have been so rash as to dash out their brains against a wall, upon their being unprovided with scissors, a knife, a rope, or the like.

After a prisoner has been carefully searched, and his money, papers, buckles, rings, &c. are taken from him, he is conveyed to a dungeon, the sight of which must fill him with horror. Torn from his family and friends, who are not allowed access, or even to send him one consolatory letter, or take the least step in his favor, in order to prove his innocence:—he sees himself instantly abandoned to his inflexible judges, to malancholy and despair, and even often to his most inveterate enemies, quite

uncertain of his fate. Innocence, on such an oocasion, is as a weak reed, nothing being easier than to ruin an innocent person.

All prisoners have not the like place of confinement; yet, though some cells are lighter than others, they are all very horrible and nasty, though it is dignified with the amiable title of Santa Casa i. e. the Holy House, the manner in which these cells are built is calculated to hold a great number of miserable creatures. The prison consists of several portions, each of which is divided into a number of small square cells ten feet square, all vaulted and built over each other in two rows, the uppermost cells receiving a small glimmering of day, through a narrow opening guarded with iron gates above the reach of a very tall man; those below are not only quite dark, but narrower than the upper ones. The walls are five feet thick; each cell is fastened with two

doors; the inner one thick covered with iron; and in the lower part of it there is an iron gate; in the uppermost part there is a small window, that is fastened with two iron bolts, through which the prisoner receives such necessaries as are thought proper. The outer door is entirely without any opening at all; and this generally left open every morning from six to eleven, to air the prison.

When the prisoners are safely lodged in these cells, whether they are men or women, their heads are shaved on the third day after their confinement, without any regard to birth or quality. Those who are confined in the lower cells generally sit in darkness (no light being allowed them) and are kept there for years without any person being suffered to speak to them, except their keeper, and he only at certain hours, when they generally give them their provisions. They are not allowed any

book of devotion, but are shut up in darkness and solitude that they may be broke by the horrors of so dreadful a confinement, and by the miseries of it forced to confess things which they have never done. In the mean time various cruel means are used to extort confession from those whom the inquisitors have a desire to ruin.

After his arrival at the prison, the inquisitor, attended by the officers of this mock holy tribunal, goes to the prisoner's abode, and there causes an exact inventory to be made of all his papers, effects, and of every thing found in his house. They frequently seize all his possessions, at least the greatest part of them, to pay themselves the fine to which he may be sentenced; for very few escape out of the Inquisition without being entirely ruined.

The methods used in proceeding against heretics in Portugal, differ in many respects from those used in Spain;

for in Portugal they are more reserved, so that it is not an easy matter to discover all their secrets. All the accusations are taken in such a secret manner, that the person accused knows nothing concerning it, till he is apprehended and committed to prison. When a person accused is apprehended, he is immediately treated as if he had been guilty; all his effects are seized, and his wife and children turned out of doors, nor dare any persons whatever contribute towards their subsistence.

The house of the Inquisition in Lisbon is a very spacious edifice. There are four courts, each about forty feet square, round which are the cells, or prisons, being in number about three hundred: those on the ground floor are allotted for the vilest of criminals, as they are termed, and are so many frightful dungeons, all of the free-stone, arched over, and very gloomy. The cells on the first floor are filled with less guilty

persons; and women are commonly lodged in those of the second story.—These several galleries are hid from view, both within and without, by a wall above fifty feet high, built a few feet distant from the cells, which darkens them exceedingly.

The house in question is of so great an extent, and contains so vast a variety of turnings, that I am perfectly convinced that it is entirely impossible for any prisoner whatever to escape, unless he was previously well acquainted with the house, or had by some means procured the clue to the right turning.

The apartments which the chief inquisitor occupies are very extensive and form part of the house. The entrance to the house is through a coach gate which leads to a large court or yard, round which are several spacious apartments, where the king and his court commonly stand, to view the procession of the prisoners on the day of the Auto da Fe.

The furniture of the miserable dungeons just mentioned is a straw bed, a blanket, sheets, and sometimes a mattress. The prisoner has likewise a frame of wood about six feet long and three or four wide; this he lays on the ground, and spreads his bed upon it. He has also a large earthen pot to ease nature in; an earthen pan for washing himself, two pitchers, one for clean and the other for foul water; a plate, and a little vessel with oil to light his lamp: he is not however allowed any books, not even those of devotion.

With respect to provisions, the inquisitors allow every prisoner a testoon, seven pence halfpenny, English money, per day, for his subsistence.

The gaoler, accompanied with two other officers, visits, at the end of every month, all the prisoners, to inquire how they would have their monthly allowances aid out. The prisoner usually expends nine testoons for part of his provisions;

that is, for a porringer of broth and half a pound of boiled beef, daily; eight testoons for bread, four for cheese, two for fruit, four for brandy, and the rest for oranges, lemons, sugar, and washing.

The gaoler's secretary, who accompanies him, takes an exact account of what particulars every prisoner requests to be provided with during the month; which orders are punctually observed.

The person who is appointed for to furnish the prisoners with their provisions, if he in the least infringes them is severely punished.

Such as have a great desire for wine, or a large appetite, petition for an audience, in order to set forth their wants; and these are sometimes supplied, providing such indulgence does not create intemperance; these little indulgences are sometimes allowed in time of sickness, when the inquisitors show some little humanity.—These excepted, nothing is found in them but severity and

barbarity. They are quite inflexible; for when once a person has the misfortune to be their prisoner, he is not only forbidden all correspondence with his family, but even to sigh, complain, worship his God aloud, to sing hymns, or in short, to make the least noise.

These are esteemed capital crimes, for which the guards or attendants of the Inquisition, who are ever walking up and down the passages, first reprove him sharply; but if he happen to make any noise the second time, they open his cell, and severely beat him; and this, not only to punish the prisoner offending, but likewise to intimidate others, who, by reason of the horrid silence which ever reigns there, and proximity of the cells, may hear the blows and cries of the wretched victim. Of this barbarity we will here beg leave to give an instance, attested by several persons.

A prisoner having a violent cough, one of the guards came and ordered

him not to make a noise: he replied, that it was not in his power to forbear; when his cough increasing, he was commanded a second time to be silent; but this being impossible, he stripped the poor creature naked, and beat him so unmercifully that his cough grew worse, and the blows being again repeated, he died soon after.

By this silence, which the guards and keepers compel the prisoners to observe, they not only deny them every little consolation, but prevent such as are neighbours from making the least acquaintance; for the instant this should be found out, they would be removed to other cells.

They never lodge two prisoners in the same cell; to prevent, as the inquisitors pretend, their consulting together, in order to suppress or conceal the truth, or baffle the interrogatories; but the chief motive for keeping those unhappy persons apart is, to extort from them, by

the dreadful solitude of their confinement, a confession of whatever the inquisitors may require from them.

However, on some occasions, two prisoners are lodged together in the same cell; as, for instance, when a husband and wife are imprisoned for the like crime, and that there is no room to suspect that one of them will prevent the other from freely confessing the several articles of which he or she may stand indicted.

When a prisoner is sick, a companion is sometimes given unto him, in order to assist him, as he is told; but in fact to draw from him any expression which the inquisitors might turn against him, to his ruin.

Likewise, when the inquisitors have not been able to prevail with a prisoner to plead guilty, and that there are not proofs sufficient to convict him, they then send him a companion, who has been taught his lesson before hand by

the officers of the inquisition; and this companion artfully glides into the confidence of the prisoner, wins his friendship, and inveighs strongly against the inquisitors; accuses them of injustice, cruelty, and barbarity; and, insensibly, causes the unhappy victim to join his reproaches against the inquisitors and the Inquisition.

This is a black and unpardonable crime; and, should the prisoner inadvertently fall into this trap, he would be inevitably undone; for then his companion immediately desires to be admitted to an audience, and then delivers to the inquisitors the expressions made use of by the unhappy prisoner; and this evidence procured as it is under the mask of friendship, is made use of to convict the poor sufferer.

A day or two after a prisoner is brought into his cell, his hair is cut off and his head shaved.

On these occasions no distinction is made in age, sex, or birth. He then is ordered to tell his name, his profession, and to make a discovery of whatever he is worth in the world.

To induce him to do this the more readily, the inquisitor promises, that, if he be really innocent, the several things disclosed by him will be carefully restored; but that should any effects, &c. concealed by him, be afterwards found, they will all be confiscated, though he may be cleared.

As most of the Portuguese are so weak as to be firmly persuaded of the sanctity and integrity of this tribunal, they do not scruple to discover even such things as they might the most easily conceal, from a firm belief that every particular will be restored to them the moment their innocence shall be proved.

However, these hapless persons are imposed upon; for those who have the sad fortune to fall into the merciless

hands of these iniquitous judges, are instantly bereaved of all their possessions. In case they plead their innocence, with regard to the crimes of which they stand accused, and yet should be convicted by the witnesses who swore against them, they then would be sentenced as guilty, andtheir whole possessions confiscated.

If prisoners, in order to escape the torture, and in hopes of being sooner set at liberty, own the crime or crimes of which they are impeached, they are then pronounced guilty by their own confession ; and the public in general think their effects, &c. justly confiscated.

If such prisoners come out of the Inquisition, as repentant criminals, who have voluntarily accused themselves, they dare not plead their innocence; since they thereby would run the hazard of being imprisoned again, and sentenced, not only as hypocrite penitents, but likewise as wretches who accuse the inquisitors of injustice; so that what

course soever these persons might take, they would certainly lose all such possessions belonging to them as the inquisitors had seized.

Sometimes a prisoner passes several months in his cell without hearing a single word of being brought to his trial; nay, even without knowing the crime of which he stands impeached, or a single witness who hath sworn against him.

At last the gaoler tells him, as if of his own motion, that it will be proper for him to petition to be admitted to audience. In case he consents to this proposal, he is then conducted, for the first time, bareheaded, to the judges.

Being come to one of the doors of the tribunal, the keeper knocks thrice, upon which the door is opened by one of the attendants, or porters of the Inquisition.

The prisoner is commanded to stay in the anti-chamber, till the porter has knocked three times at the door of the great hall.

This is done in order to give the inquisitors time to prepare for, and receive the prisoner; that is, for them to dismiss all persons to whom they may be giving audience, thereby to prevent the prisoner from seeing, or being seen by them.

Every thing being made ready, pursuant to the orders given for the purpose, the judge who presides in the great hall signifies it by ringing a little bell, upon which the porter of the hall opens the door. The prisoner enters, guarded by his two keepers; when these, advancing towards the table, give the prisoner a stool; after which, ceremoniously bending the knee, they retire.

The president then bids the prisoner to kneel down, at the same time ordering him to lay his right hand on a book, which he presents to him closed. He then proceeds to address him in these words, *Will you promise to conceal the secrets of this holy office, and to speak the truth?*—If the prisoner answers in

the affirmative, the president commands him to be seated, and afterwards asks him a great variety of questions, with respect to all such crimes as he may have committed, cognizable by the Inquisition.

The secretary writes down very accurately the several interrogations and answers; which being done, he rings the little bell, when the prisoner is conducted back to his cell in the same manner as he had been brought from it; but not till after he has been exhorted to recollect all the sins he may ever have committed since his arrival at the years of discretion.

In case the prisoner has made an ingenuous confession, and complied with all the customs and orders of the Inquisition, the gaoler and under keeper, who are apprised of his conduct by the examiners, make him a low bow, and assume an air of mildness towards him. But if, on the contrary, he shall decline

a direct answer to all such interrogatories as they are pleased to propose, and happens to employ ambiguous or evasive expressions, as they may be deemed; such as, *I do not know, I cannot call to mind, I have forgot,* or the like; he is then remanded to his cell, with the rough severity of indignation.

Some days after this first audience, the prisoner is again brought before his judges, with the like formality as before. He is then asked, whether he has seriously examined and scrutinized into his past life, and has any thing further to divulge.

In case he shall accuse himself of some other crime or crimes, his declaration is received, and drawn up by the secretary: but if he refuses to make any further confession, the judge, by a thousand subtle, shifting, ensnaring questions, endeavors to draw from him such answers as may condemn him.

This snare, which is laid with the utmost caution and address, can hardly be escaped; for should the prisoner have been confined merely on such a random feeble report as is insufficient to convict him, the judges would be greatly embarrassed in case he should not fall one way or the other into the toils they have spread for him, nor furnish, by his answers, wherewithal to find him guilty.

Farther, as the inquisitors promise to treat with the greatest lenity, and even to release those who shall accuse themselves before their crimes have been proved.

Some prisoners are thus overreached, and plead guilty of the offences they stand charged with, in hopes of obtaining, by such a voluntary confession, the speedy release which is so solemnly promised them.

They often go a step farther, and some have been known even to declare

themselves guilty of crimes of which they are wholly innocent: a circumstance which is always infinitely pleasing to the inquisitors, especially when they are not furnished with matter sufficient for the prisoner's conviction.

But should a prisoner, either because he is really innocent, or too much on his guard to be cajoled or imposed on by their artifices, persist in pleading not guilty to their charge, then a written copy of his indictment is given him; wherein the inquisitors frequently intermix many false accusations, relating to the most enormous offences, with those of which he stands indicted; all such circumstances as are sworn to by the witnesses, and which might be of service to the prisoner, being suppressed.

The blending truth and falsehood together in this manner, is another trap laid for the wretched victim; for as he does not fail to inveigh bitterly against the horrid crimes with which he is falsely

charged, his judges take occasion from thence to suppose, but very unjustly, that those concerning which he complains least, are true.

After the prisoner has received the articles of indictment in writing he is asked, whether he desires to have a counsellor. However, he is not at liberty to chuse one: a counsellor not being allowed to defend the cause of an heretic, upon pain of being himself declared infamous.

This person, therefore, is appointed by the inquisitors, who take care to secure him to their own interests by an oath. Such an assistant must consequently be of little service to the prisoner, as he is not permitted to be his advocate, to give him any advice, or to search for proofs of his innocence, unless in the presence of the inquisitors.

Thus the prisoner is reduced to the sad necessity of defending himself against accusers and witnesses wholly unknown

to him. The fiscal professor is his accuser, and the only person he is permitted to know.

It is to no purpose whatever that he desires to be informed of, and confronted with, the witnesses, who have sworn against him. The only circumstance in his power is to guess at them, and to ask if such and such people are not his enemies, to which no answer, either affirmative or negative, is returned to him.

The inquisitors then proceed in their interrogations; when, if the prisoner still continues to deny the charge, he is again remanded to his cell.

In fine, after being sometimes conducted from the prison to audience, and from audience to the prison, perhaps, for several years together, his trial is at length prepared, and definitively concluded.

For this purpose he is taken before the inquisitors, who deliver unto him a copy of the depositions of the several

witnesses; but not till they have expunged every particular which might serve to his justification; as likewise, all such circumstances of persons and places, as might give the prisoner light with regard to the witnesses who have sworn against him.

If the prisoner is not prepared immediately to reply to the articles of which he stands accused, he is allowed three or four days to consider of them; and for this purpose he is remanded back to the dungeon.

On this occasion the unhappy creature racks his thoughts, in order, if possible, to trace out his accusers; with respect to whom he yet often remains in doubt, after all his recollection and distracting reflexions.

This time being elapsed, he is again summoned before his judges. He then is heard, with regard to any exceptions he may make, as to the witnesses, or the depositions sworn against him,

though he knows neither their names, professions, or characters. What inconsistency! But should he happen to pitch upon the real persons, and give his reasons why he supposes they would endeavor to exercise their malice against him, by false and unjust accusations; this, though, perhaps, it might tend to weaken their testimony, yet it would not avail him to invalidate it, especially if he should be charged with any black and heinous crimes.

Such are the prerogatives of the witnesses of this tribunal, who are never named, confronted, or known; by which means crowds of them are easily to be procured.

In case of heresy, the inhumanity of the inquisitors is so great, that every person, how infamous soever his character may be; though a thief, false-swearer, or the like; yet his testimony would be received: and this would suffice to precipitate a poor injured prisoner to the flames.

The prisoner having given in his answers; in case the inquisitors are not satisfied with them; if the charge is not sufficiently proved; or the judges want to discover any accomplices the prisoner may be supposed to have: for these causes, or any one of them, they order him to the torture, at the motion of the fiscal professor for that purpose; and this is immediately put into execution.

It has already been observed, that in case a prisoner's confession was not deemed satisfactory, after every other method to extort it had been attempted without the desired effect, namely, his full conviction of himself as to the crime laid to his charge in his indictment, the inquisitors then proceed to the horrid expedient of torturing the wretched victim of their cruelty. Of these diabolical tortures the following is a particular description.

A late author, who has written on the Inquisition of Portugal, fully shews the

difficulty of representing the tortures to which the poor prisoner is condemned by his merciless judges, in order to draw from his own mouth what they cannot prove by witness. His words, upon this occasion, may be the best apology for any defect in our description.

Oh! that I were able to give some faint idea of that variety of tortures which the miserable victims are here forced to suffer! But no language can represent such a complicated scene of horrors. It is utterly impossible for any words to describe which of them is the most cruel and inhuman; every one is so exquisite in its kind, as to surpass all imagination.

With what detestation must not these monsters be viewed, who are the inventors and perpetrators of such complicated acts of cruelty! They are formed like other men, it is true, but they seem to be possessed by different kind of souls; they bear but too great a resembalnce to the inhabitants of the infernal regions. They

appear as little affected with the groans and agonies of their fellow-creatures, as the cords, and chains, and racks of torture, which are applied to their writhing limbs. The hearts of these ecclesiastical butchers are grown callous, and, like those of the common species, so inured to the shedding of blood, and the horrid sight of mangled carcases, as to have lost all the impressions of sensibility, and every touch and feeling of humanity.

Perpetual scenes of horror and distress become so familiar to their minds, that what would rend the very heart strings of some men, make no more impression on theirs, than on a rock of adamant. Indeed, without such a fiend-like temper, it were impossible for any man to act the part of an inquisitor.

In Spain and Portugal this scourge and disgrace to humanity has for centuries glared, monster-like, with its most frightful aspect—in Rome it has been much more tolerable. Papal avarice

has served to counterbalance papal tyranny. The wealth of modern Rome has risen very much from the constant resort of strangers from all countries and all denominations, and chiefly those of the higher ranks. Nothing could have more effectually checked that resort, and of course the influx of riches into that capital than such a horrid tribunal as that which exists at Lisbon and Madrid, and which infused a terror that was felt to the utmost confines of those unhappy kingdoms.

Exclusive of the cruelties and punishments inflicted by "*the holy office*", says a late writer, it may be truly affirmed that the Inquisition is a school of vice, and the lives of the inquisitors one continued round of debauchery, &c. of which we shall speak presently.

At the examinations and trials the artful judge grown old in habits of subtlety, along with the sly secretary, practises his cunningin interrogating a pri-

soner to fix a charge of heresy. Now he fawns, and then he frowns; now sooths, and then looks dark and angry; sometimes effects to pity and to pray, at other times insults and bullies, and talks of racks and dungeons, flames, and the damnation of hell. One while he lays his hand upon his heart, and sheds tears, and promises, and protests he desires not the death of a sinner, but would rather that he would turn and live; and all that he can do he will do for the discharge, aye, for the preferment of his imprisoned brother. Another while he discovers himself deaf as a rock, false as the wind, and cruel as the poison of asps.

To convince the unprejudiced (in which number every one must be included, who is not irrecoverably immersed in the bottomless gulphs of popery, and nursed up in its true spirit of persecution) that this is the genuine character of ministers of that tribunal, we hope the following pages will amply suffice, of

whose authenticity there never hath been the least shadow of suspicion.

We shall now treat of the inquisitors and their practices, and as we shall state nothing but THE TRUTH, *we shall confine ourselves merely to describing the practices of the inquisitors resident at Saragoza, of whose conduct we have the most ample information, founded on facts.*

The Inquisition of *Saragoza* is composed of three inquisitors, who are absolute judges; for from their judgment there is no appeal, not even to the pope, nor to a general council, as doth appear from what happened in the time of king *Philip* II. when, the inquisitors having censured the cardinal of *Toledo*, the pope sent for the process and sentence, but the inquisitors did not obey him; and, though the council of *Trent* dis-

charged the cardinal, they, notwithstanding, insisted on the performance and execution of their sentence.

The first inquisitor is a divine, the second a casuist, and the third a civilian. The first and second are always priests, and promoted from prebends to the high dignity of being holy inquisitors. The third, sometimes is not a priest, though he is drest in a clerical habit. The three inquisitors in my time, (says the Rev. A. Gavin, to whom we are indebted for the following account,) were, first, Don Pedro Guerrero, second, Don Francisco Torrejon, third, Don Antonio Aliaga. This tribunal hath a high sheriff, and God knows how many constables and under officers, besides the officers that belong to the house, and that live in it, they have always as many executioners we may say as officers and judges, &c. Besides these, there are many *qualificators*, and *familiars*, of which I shall give an account by themselves.

The inquisitors have a despotic power to command every living soul, and no excuse is to be given, nor contradiction to be made to their orders; nay, the people have not liberty to speak nor complain in their misfortunes, and therefore there is a proverb which says, *Con la Inquisition chiton*, viz. *Do not meddle with the Inquisition*;—or, *As to the Inquisition say nothing*. This will be better understood by the following account of the method they make use of for the taking up and arresting the people, which is thus:—

When the inquisitors receive information against anybody, which is always in private, and with such secrecy, that none can know who the informer is, (for all the informations are given at night) they send their officers to the house of the accused, most commonly at midnight, and in a coach; they knock at the door, (and then perhaps all the family is in bed) and when anybody asks

from the window, Who is there? the officers say, *The Holy Inquisition.* At this word, the person receiving the answer, without any delay or noise, or even the liberty of giving timely notice to the master of the house, comes down to open the door. I say without the liberty of giving timely notice, for when the Inquisitors send their officers, they are sure, by the spies, that the person is within; and if they do not find the accused, they take up the whole family, and carry them to the Inquisition; so the person answered is, with good reason, afraid of making any delay in opening of the the street door. Then they go upstairs and arrest the accused, without telling a word, or hearing a word from any of the family, and, with great silence putting the person into the carriage, they drive off to the holy prison. If the neighbours, by chance, hear the noise of the coach, they dare not go to the window, for it is well known that

no other coach but that of the Inquisition is abroad at that time of night; nay, they are so much afraid, that they dare not even to ask, the next morning, their neighbours any thing about it, for those who talk of any thing the Inquisition doeth, are liable to undergo the same punishment, and this, may be, the night following: so if the accused be the daughter, son, or father, &c. and some friends or relations go in the morning to see that family, and ask the occasion of their tears and grief, they answer, their daughter was stolen away the night before; or, that the son, father, or mother, (whoever the prisoner may be) did not come home the night before, and that they suspect that he (or she) was murdered, &c. This answer they give because they dare not tell the truth without exposing themselves to the same misfortune; and not only this, but they cannot go to the Inquisition to inquire for the prisoner, for they would be confined for that alone;

so all the comfort the family can have in such a case, is, to imagine that the prisoner is in *China*, or in the remotest part of the world, or in hell, wherein *nullus ordo sed sempiternus horror inhabitat*. This is the reason why nobody knows the persons who are in the Inquisition, till the sentence is published, and executed, except those priests and friars summoned to hear the trial.

The *qualificators* and *familiars* which are in the city and country, upon necessity have full power to secure any person suspected, with the same secrecy, and commit him to the nearest commissary of the holy office of the Inquisition, and he is to take care to send him safely to the prison, which is all done by night, and without any fear that the people should deliver the prisoner, nay, or even talk of it.

QUALIFICATORS.

Are those, that by order from the inquisitors, examine the crimes committed by the prisoners against the roman catholic faith, and do give their opinions or censures about it. They are obliged to secrecy as well as other people; but, as the number of them is great, the inquisitors make use of ten or twelve of the most learned that are in the city, in difficult cases; but this is only a formality, for their opinions and censures are not attended to, the inquisitors themselves being the absolute decisive judges. The distinguishing mark of a qualificator is the cross of the holy office, which is a medal of pure gold as big as a thirteen with a cross in the middle, half white and half black, which they wear before their breasts; but, in public functions or processions the priests and friars wear another larger cross of em-

broidery on their cloaks or habits. To be a *qualificator* is a great honor to his whole family and relations, for this is a public testimony of the old christianity and pure blood (as they call it) of the family.

No nobleman covets the honor of being a *qualificator*, for they are ambitious of the cross of *St. James* of *Alcantara*, of *Calatrava*, of *Malta* and of the *Golden fleece*, which are all the five orders for the nobility, so the honor of a *qualificator* is for those, who (though their families being not well known) are desirous to boast of their antiquity and christianism, though, to obtain such honor, they pay a great sum of money; for, in the first place, he that desireth to be a *qualificator*, is to appear before the holy tribunal, to make the public confession of the catholic faith, and to acknowledge the holy tribunal for the supreme of all others, and the inquisitors for his own judges. This is the first step; after,

he is to lay down, on the table, the certificate of his baptism, and the names of his parents for four generations, the towns and places of their former habitations, and 200 pistoles for the expences in taking informations. This done, he goes home till the inquisitors send for him, and, if they do not send for him in six months time, he loseth the money, and all hopes of ever getting the cross of qualificator; and this happens very often, for the reasons I shall give bye and bye.

The inquisitors send their commissaries into all the places of the new proponants' ancestors, where they may get some account of their lives and conversations, and of the purity of their blood, and that they never were mixt with *jewish* families, nor heretics, and that they were old christians. These examinations are performed in the most rigorous and severe manner that can be; for, if any of the informers and witnesses are in a falsity, they are put into the Inqui-

sition; so everybody gives the report concerning the family in question, with great caution, to the best of their knowledge and memory.

When the commissaries have taken the necessary informations, with witnesses of a good name, they examine the parish book, and take a copy of the ancestors' names, the year and day of their marriage, and the year, day and place of their baptism. The commissaries then return to the inquisitors with all the examinations, witnesses, proofs, and convictions of the purity and ancient christianity of the proponants' families for four generations; and, being again examined by the three inquisitors, if they find them real and faithful, then they send the same commissaries to enquire into the character, life and conversations of the *postulant*, or *demanding person;* but in this point the commissaries pass by many personal failings, so when the report is given to the

inquisitors, they send for the *postulant*, and examine him concerning matters of faith, the holy scripture, the knowledge of the ancient fathers of the church, moral cases, all which is but mere formality, for the generality of the holy inquisitors themselves do not take much pains in the study of those things, and therefore the *postulant* is not afraid of their nice questions, nor very solicitous how to resolve them.

When the examination is over, they order the secretary to draw the patent of the grant of the holy cross to such an one, in regard to his family's old purity of blood and christianity, and to his personal parts and religious conversations, certifying in the patent, *That for four generations past, none of his father's or mother's relations were at all suspected in points concerning the holy catholic* Roman *faith, or mixt with* jewish *or heretical blood.*

The day following, the *postulant* appears before the assembly of *qualificators* in the hall of the Inquisition, and the first inquisitor celebrates the mass, assisted by two *qualificators* as deacon and subdeacon. One of the oldest brothers preacheth a sermon on the occasion, and when the mass is over, they make a sort of procession in the same hall, and after it, the inquisitor gives the book of the gospel to the *postulant*, and makes him swear the usual oath; which done, the *postulant*, on his knees, receiveth the cross or medal from the hands of the inquisitor, who, with a black ribbon, puts it on the *postulant's* neck, and begins to sing *Te Deum*, and the collect of thanks, which is the end of the ceremonies. Then all the assistant *qualificators* congratulate the new brother, and all go up to the inquisitors' apartment to drink chocolate, and after that, every one to his own dwelling place.

The new *qualificator* dineth with the inquisitors that day; and, after dinner the secretary brings in a bill of all the fees and expenses of the informations, which he must clear before he leaves the Inquisition. Most commonly the whole amounts to 400 pistoles, including the 200 he gave in the beginning; but sometimes it comes to 1000 pistoles, to those whose ancestors were out of the kingdom, for then the commissaries expend a great deal more: and if it happen that they find the least spot of judaism or heresy in some relation of the family, the commissaries do not proceed any further in the examinations, but come back to the Inquisition immediately, and then the postulant is never sent for by the inquisitors, who keep the 200 pistoles for pious uses as they pretend, but in fact to defray some part of their debaucheries.

FAMILIARS

are always laymen, but of good sense and education. These wear the same cross, and, for granting of it, the inquisitors make the same informations and proofs as they make for *qualificators*. The honor and privileges are the same; for they are not subject but to the tribunal of the Inquisition. Their business is not the same, for they are only employed in gathering together, and enquiring after all books against the catholic faith, and to watch the actions of suspected persons. They insinuate themselves into all companies, and they will even speak against the Inquisition, and against religion, to try whether people are of that sentiment: in short, they are spies of the inquisitors. They do not pay so much as the *qualificators* for the honor of the cross, but they are obliged to take a turn now and then into

the country at their own expense. They are not so numerous as the *qualificators*; for in a trial of the Inquisition, where all ought to be present, I did reckon once 160, and twice as many *qualificators*. I saw the list of them both, viz. of the whole kingdom of *Aragon*, wherein are *qualificators* of the secular priests 243, and of the regular 406.—Familiars 208.

The royal castle, formerly the palace of the kings of *Aragon*, called *Aljaferia*, was given to the inquisitors, to hold their tribunal there, and prison too. The best apartments were for the three inquisitors and their families, the rest for the sheriff and subaltern officers. It is a musket shot distance from the city on the river side; but after the battle of *Almanza*, when the duke of *Orleans*, came as generalissimo of the Spanish and French armies, he thought that place necessary to put a strong garrison in, so he made the marquis *de Torsy*

governor of the fort of *Aljaferia*, and turned out the inquisitors, who being by force obliged to quit their apartments, took a large house near the *carmelites'* convent; but two months after, finding the place was not safe enough to keep the prisoners in, they removed to the palace of the earl of *Tuentes*, in the great street called *coso*, of which they were turned out by monsieur *de Legal*, as I shall tell bye and bye.

A Form of their Public Trial.

If a trial is to be made publicly in the hall of the holy office, the inquisitors summon two priests out of every parish church; and two regular priests out of every convent. All the qualificators and familiars that are in the city. The sheriff and all the under officers, the secretary, and the inquisitors; all the

aforesaid meet at the common hall on the day appointed for the trial, at ten in the morning.

The hall is hung in black, without any windows, or light but what comes through the door. At the front there is an image of our Savior on the cross, under a black velvet canopy, and six candlesticks, with six thick yellow wax candles, on the altar table. On one side there is a pulpit with another candle, where the secretary reads the crimes; three chairs for the three inquisitors, and round about the hall seats and chairs for the summoned priests, friars, familiars, and other officers.

When the inquisitors are to come in, an under officer crieth out, *silence, silence, silence, the holy fathers are coming;* and from that very time till all is over, nobody speaks, nay, nor spits, and the thoughts of the place puts every body under respect, fear, and attention.

The holy fathers, with their hats on their heads, and serious countenances, go, and kneeling down before the altar, the first inquisitor begins to give out, *Veni Creator Spiritus, mentes tuorum visita, &c.* and the congregation sing the rest, and the collect being said by him also, every body sits down. Then the secretary goes up to the pulpit, and the holy father rings a small silver bell, which is the signal for bringing in the criminal. What is afterwards done will be known by the following trials and instances, at which I was present, being one of the youngest priests of the cathedral, and therefore obliged to go to these dismal tragedies, in which the first thing after the criminal comes in, and kneels down before the inquisitors, he receives a severe bitter reproof from the first inquisitor, who measures it according to the nature of the crimes committed by the criminal; of all which, to the best of my memory, I will give an account in the first trial.

TRIAL I.

Of the reverend Father Joseph Silvester, Franciscan Friar; and the Mother Mary, of Jèsus, Abbess of the Monastery of Epila, of Franciscan Nuns.

Father *Joseph* was a tall lusty man, 40 years of age, and had been twelve years professor of philosophy and divinity in the great convent of St. Francis. *Sor** *Mary* was 32 years old, mighty witty, and of an agreeable countenance, The two criminals were drest in brown gowns, painted all over with flames of fire, representing hell, a thick rope tied about their necks, and yellow wax candles in their hands. Both, in this droll appearance, came and prostrated themselves at the inquisitors' feet,

* *Sor* is a title given to the nuns, which answers to *Sister*, as coming from the latin *Soror*.

and the first holy father began to correct them in the following words.

" Unworthy creatures, how can our *catholic roman faith* be preserved pure, if those, who by their office and ministry ought to recommend its observance in the most earnest manner, are not only the first, but the greatest transgressors of it? Thou that teachest another not to steal,—not to commit fornication,—dost thou steal and commit sacrilege, which is worse than fornication? In these things we could show you pity and compassion, but as to the transgressions of the express commandments of our church, and the respect due to us the judges of the holy tribunal, we cannot; therefore your sentence is pronounced by these holy fathers of pity and compassion, the lords inquisitors, as you shall hear *now*, and *afterwards* undergo."

Sor Mary was in a flood of tears, but father *Joseph*, who was a learned man,

with great boldness and assurance, said, What! do you call yourselves holy fathers of pity and compassion? I say unto you, *That you are three devils on earth, fathers of all manner of mischief, barbarity and lewdness.* No inquisitors were ever treated at such a rate before, and we were thinking that friar *Joseph* was to suffer fire for this high affront to them. But Don *Pedro Guerrero* first judge, though a severe, haughty passionate man, ordered only a gag or bit of a bridle to be put in his mouth, but friar *Joseph*, flying into a fury, said, *I despise all your torments, for my crimes are not against you, but against God, who is the only judge of my conscience, and you do worse things, &c.*

The inquisitors ordered him to be carried to prison, while the crimes and sentences were reading; so he was carried in; and the nun, with great humility, heard the accusation and sentence.

The secretary, by order, began to read, 1st, that friar *Joseph* was made father confessor, and *Sor Mary* mother abbess, That in the beginning they shewed a great example of humility and virtue to the nuns; but afterwards, all their zeal did appear to be mere hypocrisy, and a cover for their wicked actions; for, as she had a grate in the wall of friar *Joseph's* room. They both did eat in private and fast in public. That the said friar *Joseph* was found in bed with *Sor Mary*, by such a nun, that she was found with child, and took a remedy to prevent the public proof of it. That both friar *Joseph* and *Sor Mary* had robbed the treasury of the convent, and that one day they were contriving how to go away into another country, and that they had spoken in an irreverent manner of the pope and inquisitors.

This was the whole accusation against them, which friar *Joseph* and *Sor Mary* had denied before, saying, *it was only*

hatred and malice of the informers against them, and desired the witnesses to be produced before them; but this being against the custom of the holy office, the holy fathers had pronounced the sentence, viz. that friar *Joseph* should be deprived of all the honors of his order, and of active and passive voice, and be removed to a country convent, and be whipped three times a week, for the space of six weeks. That *Sor Mary* should be deprived of her abbacy and removed into another monastery. This punishment being only for their audacious and disrespectful manner of speaking against the pope and inquisitors.

Indeed by this sentence, we did believe, that the crimes they were charged with, were only an invention of the malicious nuns; but poor friar *Joseph* did suffer for his indiscretion; for though the next day, the inquisitors gave out, that he had escaped out of prison, we

did believe he had been strangled in the Inquisition.

This was the first trial I was present at, and the second was that of *Mary Guerrero* and friar *Michael Navaro*, of which I should have given an account had it not been for the same crimes as the proceeding one.

After these two trials, the inquisitors were turned out by monsieur *de Legal*, and for eight months we had no Inquisition. How this thing happened is worthy of observation, therefore I shall give a particular account of it, that I may not deprive the public of so pleasant a story.

In 1706. after the battle of *Almanza*, the *Spanish* army being divided into two bodies, one of them went through the kingdom of *Valancia* to the frontiers of *Catulonia*, commanded by the duke of *Berwick*, and the other composed of the *French* auxiliary troops, 14,000 in number, went to the conquest of *Aragon*,

whose inhabitants had declared themselves for king *Charles* III. The body of *French* troops was commanded by his highness the duke of *Orleans*, who was the generalissimo of the whole army. Before he came near the city, the magistrates went to meet him and offered the keys of the city, but he refused them, saying he was to enter it through a breach; so he did, and treated the people as rebels to their lawful king: and when he had ordered all the civil and military affairs of the city, he went down to the frontiers of *Catalonia*, leaving his lieutenant general, monsieur *de Jofreville*, governor of the town. But, this governor being a mild tempered man, he was loth to follow the orders left with him, as to the contribution money; so he was called to the army, and the lieutenant general, monsieur *de Legal* came in his place. The city was to pay 1000 crowns a month for the duke's table, and every house a pistole, which, by computation,

made up the sum of 18,000 pistoles a month, which were paid 3 months together; besides this, the convents were to pay a donation or gift proportionable to their rents. The college of *Jesuits* were charged 2000 pistoles, the *Dominicans*, 1000, *Augustines* 1000, *Carmelites* 1000, &c. Monsieur *de Legal* sent first to the *Jesuits*, who refused to pay, saying, *That it was against the ecclesiastical immunity*; but *de Legal* not acquainted with these sorts of excuses, did send four companies of grenadiers to quarter in their college at discretion. The father immediately sent an express to the king's father confessor, who was a *Jesuit*, with complaints about the case; but the grenadiers did make more expedition in their plundering and mischiefs, than the courier did in his journey: so the fathers seeing the damage their goods had already received, and fearing some violence upon their treasure, went and paid monsieur *de Legal* 2000 pistoles as a donative.

Next to this he sent to the *Dominicans.* The friars of this order are all familiars of the Inquisition, and depending upon it, they did excuse themselves in a civil manner, saying, *They had no money, and if monsieur de Legal had a mind to insist upon the demand of* 1000 *pistoles, they could not pay them without sending to him the silver bodies of the saints.* The friars thought by this to frighten monsieur *de Legal,* and if he was so resolute as to accept the offer, to send the saints in a procession, and raise the people, crying out, *heresy, heresy. De Legal* answered the friars, that he was obliged to obey the duke's orders, and he would receive the silver saints. So the friars, all in a solemn procession, and with lighted candles in their hands, carried the saints to the governor *Legal;* and as soon as he heard of this public act of devotion of the friars, he ordered immediately four companies of grenadiers to line the streets on both sides,

before his house, and to keep their fusees in one hand, and a lighted candle in the other, to receive the saints with the same devotion and veneration. And though the friars endeavored to raise the people, no one was so bold as to expose himself to the army, there being eight regiments left to keep the mob under fear and subjection. *Legal* received the saints, and sent them to the mint, promising the father prior to give him what remained above 1000 pistoles. The friars being disappointed in their expectation of raising the people, went to the inquisitors to desire them to release immediately their saints out of the mint, by excommunicating monsieur *de Legal*, which the inquisitors did upon the spot; and the excommunication being drawn and signed, they gave strict orders to their secretary to go and read it before monsieur *de Legal*, which he did accordingly; and monsieur the governor, far from flying into a passion, with

a mild countenance, took the paper from the secretary, and said, "pray tell your masters, the inquisitors, that I will answer them to-morrow morning." The secretary went away fully satisfied with *Legal's* civil behavior, and the same minute, as if he was inspired by the holy spirit, without reflecting upon any consequences, he called his own secretary, and bid him draw a copy of the excommunication, putting out the name of *Legal*, and inserting in its place the *holy inquisitors*. The next morning he gave orders for four regiments to be ready, and sent them along with his secretary to the Inquisition, with command to read the excommunication to the inquisitors themselves, and, if they made the least noise, to turn them out, open all the prisons, and quarter two regiments there. He was not afraid of the people, for the duke had taken away all the arms of every individual person, and, on pain of death, commanded that

nobody should keep any thing but a short sword; and besides, four regiments were under arms, to prevent all sorts of tumults and disturbances, so his secretary went and performed the governor's orders. The inquisitors were indeed never more surprised, than to see themselves excommunicated by a man that had no authority for it, and resenting it they began to cry out, *War against the heretic de Legal*, this is a public insult against our catholic faith. To which the secretary answered, Holy inquisitors, the king wants this house to quarter his troops in, so walk out immediately. And as they continued in their exclamations, he took the inquisitors with a strong guard, and carried them to a private house destined for them; but when they saw the laws of military discipline, they begged leave to take their goods along with them, which was immediately granted, and the next day they set out for Madrid to complain to the king.

who gave them this slight answer, *I am very sorry for it, but I cannot help it, my crown is in danger, and my grandfather defends it, and this is done by his troops; if it had been done by my troops, I should apply a speedy remedy, but you must have patience till things take another turn.* So the inquisitors were obliged to have patience for eight months.

The secretary of monsieur *de Legal*, according to his orders, opened the doors of all the prisons, and then the wickedness of the inquisitors were detected, for 400 prisoners got liberty that day, and, among them 60 young women were found very well dressed, who were, in all human appearance, the number of the three inquisitors' *Seraglio*, as some of them did afterwards own. But this discovery, so dangerous to the holy tribunal, was in some measure prevented by the archbishop, who went to monsieur *de Legal* to send the women to his palace, and that his grace would take

the archbishop. Now, my conversation with her being *apropos*, and necessary to discover the roguishness of the inquisitors, it seems proper to lay our conversation before the reader.

Mr. Falcaut, my country woman's husband was then in *Paris* upon some pretentions, and, though her father and mother in law were continually at home, they did not mistrust me, I being a country man of their daughter in law, who freely came to my room at any time, and, as I was desiring her not to expose herself to any uneasiness on my account, she answered me, captain, we are now in *France* not in *Saragoza*, and we enjoy here all manner of freedom, without going beyond the limits of sobriety; so you may ease yourself on that point, for my father and mother in law have ordered me to be obliging to you, nay, and to beg the favor of you to take your repose here this week, if your business permit it, and be pleased to

accept this their small entertainment on free cost, as a token of their esteem to me and my country gentleman.

If it had not been for my continual fear of being discovered, I would have accepted the proposition; so I thanked her, and begged her to return my hearty acknowledgments to the gentleman and lady of the house, and that I was very sorry, that my pressing business at *Paris* should prevent and hinder me to enjoy such agreeable company; but if my business was soon dispatched at *Paris*, then at my return, I would make a halt there, perhaps for a fortnight.

Mrs. Faulcaut was very much concerned at my haste to go away, but she did make me promise to come back again that way; so amidst these compliments from one to another, supper came in, and we went to it, the old man and woman, their daughter and I; none of them but Mrs. Faulcaut could speak

Spanish, so she was my interpreter, for I could not speak French.

After supper, the landlord and landlady left us alone, and I began to beg of her the favor to tell me the accident of her prison, of her sufferings in the inquisition, and of every thing relating to the holy office, and fear not, said I, for we are in *France* and not in *Saragoza*; here is no Inquisition, so you may safely open your heart to a country man of yours.

I will with all my heart, said she; and, to satisfy your curiosity, I shall begin with the occasion of my imprisonment, which was as follows:—

I went one day, with my mother, to visit the countess of *Attarass*, and I met there *Don Francisco Torrejon* her confessor, and second inquisitor of the holy office: after we had drunk chocolate, he asked me my age, and my confessor's name, and so many intricate questions about religion, that I could not answer him. His serious countenance did

frighten me, and, as he perceived my fear, he desired the countess to tell me, that he was not so severe as I took him to be, after which he caressed me in the most obliging manner in the world. He gave me his hand, which I kissed, with the greatest respect and modesty; and when he went away, he told me, my dear child, I shall remember you till the next time. I did not mind the sense of the words, for I was inexperienced in matters of gallantry, being only 15 years old at that time.

Indeed he did remember me; for, the very night following, when we were in bed, hearing a hard knocking at the door, the maid that lay in the same room where my bed was went to the window, and asking, who is there?—I heard say, The Holy Inquisition. I could not forbear crying out, Father! Father! I am ruined for ever. My father got up, and enquiring what was the matter, I answered him with tears, The

Inquisition; and he for fear that the maid should not open the door as quick as such a case required, went down himself, as another *Abraham*, to open the door, and to offer his dear daughter to the fire of the inquisitors, and as I did not cease to cry out, as if I was a mad girl, my dear father, all in tears, did put in my mouth the bit of a bridle, to shew his obedience to the holy office, and his zeal for the catholic faith, for he thought I had committed some crime against religion; so the officers giving me but time to put on my petticoat and a mantle, took me down into the coach, and without giving me the satisfaction of embracing my dear father and mother, they carried me into the Inquisition; I did expect to die that very night; but when they carried me into a noble room, well furnished, and an excellent bed in it, I was quite surprised. The officers left me there, and immediately a maid came in with a salver of

sweet meats and cinnamon water, desiring me to take some refreshment before I went to bed; I told her I could not; but that I should be obliged to her, if she could tell me whether I was to die that night or not? Die, said she, you did not come here to die, but to live like a princess, and you shall want for nothing in the world but the liberty of going out; and now pray ease your mind, and go to bed, and sleep easy, for to-morrow you shall see wonders in this house, and as I am chosen to be your waiting maid, I hope you will be very kind to me. I was going to ask her some questions, but she told me; madam, I have not leave to tell you any thing else till to-morrow, only that no person shall come to disturb you; and now I am going about some business, and I will come back immediately, for my bed is in the closet near your bed: so she left me there for a quarter of an hour.

The great amazement I was in took away all my senses, or the free exercise of them, for I had not liberty to think of my parents, nor of my grief, nor of the danger that was so near me; so in this suspension of thought, the waiting woman came and locked the chamber door after her, and told me, madam, let us go to bed, and only tell me what time in the morning you will have the chocolate ready. I asked her her name, and she told me it was Mary. Mary, for God's sake, said I, tell me whether I came to die or not? I have told you, madam, that you came to live as one of the happiest creatures in the world. And as I observed her reservedness, I did not ask her any more questions; so recommending myself to God almighty and to our lady of *Pilar*, and preparing myself to die; I went to bed but could not sleep one minute. I was up with the day, but Mary not till six o'clock: then she got up, and wondering to see

me up, she said to me, pray, madam, will you drink chocolate now? Do what you please, said I; then she left me half an hour alone, and she came back with a silver plate with two cups of chocolate and some biscuits on it.—I drank one cup and desired her to drink the other, which she did.

Well, Mary, said I, can you give me any account of the reason of my being here? not yet, madam, said she, but only have patience for a little while. With this answer she left me, and an hour after came again with two baskets, with a fine Holland shift, a Holland petticoat, with fine lace about it: two silk petticoats, aud a little *Spanish* waistcoat with a gold fringe all over it: with combs and ribbons, and every thing suitable to a lady of higher quality than mine; but my greatest surprise was to see a gold snuff-box with the picture of *Don Fransisco Torrejon,* in it, then I soon understood the meaning of

my comfinement. So I considered with myself, that to refuse the present would be the occasion of my immediate death, and to accept of it was to give him, even on the first day, too great encouragement against my honor. But I found, as I thought then, a medium in the case; so I said, Mary, pray give my services to *Don Francisco Torrejon*, and tell him, that as I could not bring my clothes along with me last night, modesty permits me to accept the clothes, which are necessary to keep me decent; but since I take no snuff, I beg his lordship to excuse me, if I do not accept this box.

Mary went to him with this answer, and came again with a picture nicely set in gold, with four diamonds at the four corners of it, and told me that his lordship was mistaken, and that he desired me to accept that picture, which would be a great favor to him; and while I was thinking with myself what to do, Mary said to me, Pray, madam,

take my advice, accept the picture and every thing that he may send to you; for consider that if you do not consent, and comply with every thing he has a mind for, you will soon be put to death, and nobody will defend you; but if you are obliging and kind to him, he is a very complaisant and agreeable gentleman, and will be a charming lover, and you will be here like a queen, and he will give you another apartment with a fine garden, and many young ladies shall come to visit you; so I advise you to send a civil answer to him, and desire a visit from him, or else you will soon begin to repent yourself. O dear God, said I, must I abandon my honor without any remedy! if I oppose his desire, he by force will obtain it. So, full of confusion, I bade Mary to give him what answer she thought fit: she was very glad of my humble submission, and went to give *Don Francisco* my answer. She came back a few minutes after, all

overjoyed, to tell me his lordship would honor me with his company at supper, and that he could not come sooner on the account of some business that called him abroad; but in the mean time he desired me to mind nothing but how to divert myself, and to give to Mary my measure for a new suit of clothes, and ordered her to bring me every thing I could wish for, Mary added to this; madam, I may call you now mistress, and must tell you, that I have been in the holy office these 14 years, and I know the customs of it very well, but because silence is imposed upon me under pain of death, I cannot tell you any thing but what concerns your person; so in the first place, do not oppose the holy father's will and pleasure: secondly, if you see some young ladies here, never ask them the occasion of their being here, nor any thing of their business, neither will they ask you any thing of this nature, and take care not to tell

them any thing of your being here; you may come and divert yourself with them at such hours as are appointed; you shall have music, and all kinds of recreations; three days hence you shall dine with them, they are all ladies of quality, young and merry, and this is the best of lives, you will not long for going abroad, you will be so diverted at home; and when your time is expired, then the holy fathers will send you out of this country and marry you to some nobleman. Never mention the name of *Don Francisco*, nor your name to any one. If you see here any young ladies of your acquaintance in the city, they never will take any notice of your formerly knowing each other, though they will talk of indifferent matters, so take care not to speak any thing of your family. All these things together made me astonished, or rather stupified, and the whole seemed to me a piece of enchantment; so that I could not imagine

what to think of it. With this lesson she left me, and every time she went out, she locked the door after her. There were but two high windows in my chamber, and I could see nothing through them, but examining the room all over, I found a closet with all sorts of historical and profane books, and every thing necessary for writing. So I spent my time till the dinner came in, reading some diverting amorous stories, which was a great satisfaction to me.

When Mary came with the things for the table, I told her that I was inclined to sleep, and that I would rather sleep than go to dinner, so she asked me whether she should waken me or not, and what time? Two hours hence, I said, so I lay down and fell asleep, which was a great refreshment to me. At the time fixed she awoke me, and I went to dinner, at which was every thing which could satisfy the nicest appetite. After dinner she left me alone, and told me,

if I did want any thing I might ring the bell and call: so I went again to the closet, and spent three hours in reading. I think really I was under some enchantment, for I was in a perfect suspension of thought, so as to remember neither father nor mother, for this ran least in my mind, and what was most in it at that time, I do not know. Mary came and told me *Don Francisco* was come home, and that she thought he would come and see me very soon, and begged of me to receive him graciously. At seven in the evening *Don Francisco* came in, in his night-gown and night-cap, not with the gravity of an inquisitor, but with the gaiety of an officer. He saluted me with great respect and civility, and told me he had designed to keep me company at supper, but could not that night, having some business of consequence to finish in his closet; and that his coming to see me was only out of the respect he had for my family, and to tell me at the same time, that some

of my lovers had procured my ruin for ever, accusing me in matters of religion; that the informations were taken, and the sentence pronounced against me, to be burnt alive in a dry pan with a gradual fire; but that he, out of pity and love to my family, had stopped the execution of it. Each of these words was a mortal stroke to my heart and knowing not what I was doing, I threw mysely at his feet, and said; *Seignior*, have you stopped the execution for ever?— That only belongs to you to stop it, or not, said he, and with that he wished me a good night. As soon as he went away I fell a crying, but Mary, came and asked me what could oblige me to cry so bitterly? ah! good Mary, said I, pray tell me what is the meaning of the dry pan and gradual fire, for I am in expectation of nothing but death, and that by *it*. O! madam, never fear, you will see another day the dry pan and gradual fire, but they are made for those

only that oppose the holy fathers' will, not for you who are so ready to obey them. But pray, was *Don Francisco* very civil and obliging? I do not know said I, for his discourse has put me out of my wits; this I know, that he saluted me with respect and civility, but he has left me abruptly. Well, said Mary, you do not know his temper, he is the most obliging man in the world, if people are civil with him, and if not, he is as unmerciful as a *Nero*, and so for your own preservation, take care to oblige him in all respects; now, pray go to supper, and be easy, I was so much troubled in mind with the thoughts of the dry pan and gradual fire, that I could neither eat or sleep that night.

Early in the morning Mary got up, and told me that no person was yet up in the house, and that she would shew me the dry pan and gradual fire, on condition that I should keep it a secret for her sake and my own too; which I

having promised her, she took me along with her, and shewed me a dark room with a thick iron door, and within it an oven, and a large brass pan upon it, with a cover of the same, and a lock to it, the oven was burning at the same time, and I asked Mary, for what use that pan was there? And she, without giving me any answer, took me by the hand out of that place, and carried me into a large room, where she shewed me a thick wheel covered on both sides with thick boards, and opening a little window in the centre of it, desired me to look with a candle on the inside of it, and I saw all the circumference of the wheel set with sharp rasors. After that, she shewed me a pit full of serpents, and toads. Then she said to me, my good mistress, I will tell you the use of these three things. The dry pan and gradual fire are for heretics, and those that oppose the holy fathers' will and pleasure, for they are put all naked

and alive into the pan, and the cover of it being locked up, the executioner begins to put in the oven a small fire, and by degrees he augmenteth it till the body is reduced to ashes. The second is designed for those who speak against the pope and the holy fathers, for they are put within the wheel, and the little door being locked, the executioner turns the wheel till the person is dead. And the third is for those who condemn the images, and refuse to give the due respect to ecclesiastical persons, for they are thrown into the pit, and there they become they food of serpents and toads. Then Mary said, that another day she would shew me the torments for public sinners and transgressors of the five commandments of our *holy mother the church*; so I, in deep amazement, desired Mary, to shew me no more places, for the thoughts of those *three* which I had seen, were enough to terrify me to the heart. So we went to my room, and

she charged me again to be very obedient to all the commands, &c. of *Don Francisco*, for if I were not, that I was to undergo the torment of the dry pan and gradual fire.

I had conceived such an horror for the gradual fire, that I was not mistress of my own senses, nay, nor of my thoughts: so I told Mary, that I would follow her advice, and grant *Don Francisco* every thing he would desire of me. If you are in that disposition, said she, leave off all fears and apprehensions, and expect nothing but pleasure and satisfaction, and all manner of recreation, and you shall begin to experience some of these things this very day. Now let me dress you, for you must go to wish a good morrow to *Don Francisco*, and to breakfast with him.— I thought really, this was a great honor to me, and some comfort to my troubled mind? so I made all the haste I could, and Mary conveyed me through a gal-

lery into *Don Francisco's* apartment. He was still in bed, and desired me to sit down by him, and ordered Mary to bring the chocolate two hours after, and with this she left me alone with *Don Francisco*, who immediately ardently declared his inclinations to me, I had not the liberty to make any excuse, and so by extinguishing the fire of his passion, I was freed from the gradual fire and dry pan, which was all that trouled my mind. When Mary came with the chololate, I was very much ashamed to be seen with him in bed, but she coming to the bed side where I was, and kneeling down, payed me homage as if I was a queen; and served me first with a cup of chocolate, still on her knees, and bade me give another cup to *Don Francisco* myself, which he received very graciously, and having drunk up the chocolate, she went out; we discoursed for a while of various things, but I never spoke a word but when he desired me

to answer him: so at ten o'clock Mary came again and dressing me, she desired me to go along with her, and leaving *Don Francisco* in bed, she carried me into another chamber very delightful, and better furnished than the first, for the windows of it were lower, and I had the pleasure of seeing the river, and gardens on the other side of it. Then Mary told me, madam, the young ladies of this house will come before dinner to welcome you, and make themselves happy in the honor of your company, and will take you to dine with them.—Pray remember the advices I have given you already, and do not make yourself unhappy by asking useless questions.

She had just finished these words, when I saw entering my apartment, (which consisted of a large anti-chamber and a bed chamber, with two large closets) a troop of young beautiful ladies finely dressed, who all, one after

another, came to embrace me, and to wish me joy. My senses were in a perfect suspension, that I could not speak a word, nor answer to their kind compliments; but one of them, seeing me so silent, said to me, madam, the solitude of this place will affect you in the beginning, but when you begin to be in our company, and feel the pleasures of our amusements and recreations, you will quit your pensive thoughts: now we beg of you the honor to come and dine with us to day, and henceforth, three days in a week. I did thank them, and we went to dinner. That day we had all sorts of exquisite meats, and were served with delicate fruit and sweetmeats. The room was very long, with two tables on each side, and another at the front of it; I reckoned in it, that day, fifty-two young ladies, the oldest of them not exceeding 24 years of age. Six maids did serve the whole number of us, but Mary waited on me alone that day.

After dinner, we went up stairs into a long gallery, all round about with lattice windows; where, some of us played on instruments of music, others playing at cards, and some walking about, we spent three hours together. At last, Mary came up ringing a little bell, which was the signal for us to retire into our rooms, as they told me, but Mary said to the whole company, ladies, to day is a day of recreation, so you may retire into what room you please till eight o'clock, and then you are to go into your own chambers: so they all desired leave to go with me to my apartment, to spend the time there, so I was very glad they preferred my chamber to another; so all going down together, we found in my anti-chamber, a large table with all sorts of sweetmeats upon it, iced cinnamon-water, and almonds-milk, and the like, every one did eat and drink, but nobody spoke a word touching the sumptuousness of the table,

nor mentioned any thing concerning the Inquisition of the holy fathers; so we spent our time in merry indifferent conversation till eight o'clock. Then every one retired to their own room, and Mary told me that *Don Francisco* did wait for me, so we went to his apartment, and supper being ready we both sat at table, attended by the maid only.

After supper Mary went away, and we to bed; and next morning she served us with chocolate, which we drank in bed, and then slept till ten o'clock:—then we got up, and my waiting maid carried me into my chamber, where I found ready two suits of clothes of a rich brocade, and every thing else suitable to a lady of the first rank. I put on one, and when I was quite dressed, the young ladies came to wish me a good morrow, all dressed in different clothes, and better than the day before, and we spent the second and third days in the same recreations; *Don Francisco*

continuing with me in the same manner. But the third morning, after drinking chocolate in bed, as the custom was for *Don Francisco* and me, Mary told me that a lady was waiting for me in her chamber, and desired me to get up, with an air of command, and *Don Francisco* saying nothing against it, I got up, and left him in bed.

I thought really that this was to give me some new comfort and diversion: but I was very much mistaken, for Mary conveyed me into a young lady's room not 8 feet long, which was a perfect prison, and there, before the lady, told me, madam, this is your room, and this young lady is your bedfellow and comrade, and left me there with this unkind command. Oh heavens! thought I, what is this that has happened to me? I fancied myself out of grief, and I perceive now the beginning of my vexation. What is this, dear lady, said I, is this an enchanted palace, or a hell upon

earth? I have lost father and mother, and, what is worse, I have lost my honor and my soul for ever!

My new companion seeing me like a mad-woman, took me by the hand, and said to me, dear sister, (for this is the name I will henceforth give you) leave off your crying, leave off your grief and vexation; for you can do nothing by such extravagant complaints but heap coals upon your own head, or rather under your body.. Your misfortunes and ours are exactly of a piece: you suffer nothing that we have not suffered before you; but we are not allowed to shew our grief for fear of greater evils: pray take good courage, and hope in God; for he will find some way or other to deliver us out of this hellish place; but above all things take care not to shew any uneasiness before Mary, who is the only instrument of our torments or comfort, and have patience till we go to bed, and then I will tell you

of joy, and to be very merry three days, when a young lady comes here, as we did with you, and you must do with others: but after it we live like prisoners, without seeing any living soul but the six maids, and Mary who is the housekeeper. We dine all of us in the hall three days a week, and three days in our rooms. When any of the holy fathers has a mind for one of his slaves, Mary comes for her at nine o'clock; and conveyeth her to his apartment; but as they have so many, the turn comes perhaps once a month, except for those that have the painful honor of giving more satisfaction than ordinary to these monsters in human form, those are sent for very often. Mary doth not suffer quarrels between us, and if any one happens to be troublesome, she is bitterly chastised for it: so we are always under a continual fear.

I have been in this house these six years, and I was not fourteen years of

age when the officers took me from my father's house, and have been a mother once. We are at present fifty-two young ladies, and we lose every year six or eight, but we do not know where they are sent; but at the same time other young ladies are brought here, and sometimes I have seen here seventy-three ladies. All our continued torment is to think, and with every reason, that those whom we lose every year are put to death; for the holy fathers will never run the hazard of being discovered in these misdemeanors, by sending out of the house any of our companions; who would have it in their power to disclose to the world their debaucheries, &c. And as we cannot oppose their commands, and therefore we commit so many misdoings, yet we still fervently pray God, and the blessed Virgin Mary, to forgive us them, since it is against our wills we do them, and to preserve us from death in this house.

So my dear sister, arm yourself with patience, and put your trust in God, who will be our only defender and deliverer.

This discourse of *Leonora* did ease me in some measure, and I found every thing as she had told me: and so we lived together eighteen months, in which time we lost eleven ladies, and we gained nineteen new ones. I know all their stories, which I cannot tell you to-night, but if you will be so kind as to stay here this week, you will not think your time lost, when you come to know them all. I did promise her to stay that week with a great deal of pleasure and satisfaction; but though it was late, and the people of the house were retired, I begged of her to make an end of the story concerning herself, which she did in the following manner:—

After the eighteen months, one night, Mary came and ordered us to follow her, and going down stairs, she bade us

go into a coach, and this we thought the last day of our lives. We went out of the house, but where we did not know, till we were put into another house and room worse than the first, where we were confined above two months without seeing any of the holy fathers, or Mary, or any of our companions: and in the same manner we were removed from that house to another, where we continued till we were miraculously delivered by the French officers. Mr. Faulcaut, happily for me, did open the door of my room, and as soon as he saw me, began to shew me great civilities and took me and *Leonora* along with him to his lodgings, and after he had heard my whole story, and fearing that things would turn to our disadvantage, he ordered the next day to send us to his father. We were dressed in men's clothes, to go the more safely, and so we came to this house, where I was kept for two years, as the

daughter of the old man, till Mr. Faulcaut's regiment being broke, he came home, and two months afterwards married me, *Leonora* was married to another officer and they live in *Orleans*, which being in your way to *Paris*, I do not question but you will pay her a visit. Now my husband is at court soliciting a new commission, and he will be very glad of your acquaintance, if he has not left *Paris* before you go to it. Thus ended our conversation the first night.

I stayed here afterwards twelve days, in which she told me the stories of all the young ladies; which were repeated to me by *Leonora* without any alteration as to the substantial points of them.

I now propose to speak of the restoration of the holy fathers into the Inquisition, and afterwards I will go on with relating some of their public Trials.

At last, after eight months reprieve, the same inquisitors came again, with more power than before; for *Don Pedro Guerrero*, first inquisitor, was chosen by the pope, at king *Philip's* request, ecclesiastical judge for priests, friars, and nuns, to examine and punish crimes of disaffection to his majesty; so, for a while, he was pope, king, and tyrant. The first thing which he did, was to give the public an account of the crimes for which all the prisoners that had been delivered, were confined in the Inquisition, to vindicate, this way, the honor of the three inquisitors, commanding, at the same time, all sorts of persons to discover and secure any of the said prisoners, under pain of death. This pro-

clamation was a thing never heard of before, and we may say, that *satis factio non petita, generat suspicionem;* for really, by this, they did declare themselves guilty of what was laid to their charge in relation to the *Seraglio*, in the opinion of serious and sensible people, but everybody was terrified by the said proclamation, and none dared to say any thing about it.

The unmerciful *Guerrero*, like a roaring lion, began to devour all sorts of people, shewing by this, his great affection to the king, and his fervent zeal for the pope; for under pretence of their being disaffected to his majesty, he confined, and that publicly, near 300 friars, and 150 priests, and a great number of the laity. Next to this, he made himself master of their estates, which were sold publicly, being bought by the good loyal subjects. He did suspend, *ab officio et beneficio*, many secular priests, and banished them out of the

dominions of Spain; whipt others publicly, banished and whipt friars, and took the liberty insolently to go into the monastery of the nuns of *St. Lucia*, and whipt six of them for being affected to *Charles* III. and he imprisoned *Donna Catherina Cavero*, only for being the head of the imperial faction. But observe, this whipping of the nuns, is only giving them a discipline, viz. so many strokes with a rod on the shoulders, but *Guerrero* was so impudent and barefacd a *Nero*, that, commanding the poor nuns to turn their habits backwards, and discover their shoulders, he himself was the executioner of this unparalleled punishment.

As to the laity that were put into the Inquisition, and whose estates were seized, we did not hear any thing of them, but I am sure that they did end their lives miserably in that horrid place. Many of them left a great family behind them, who were all reduced to beggary,

for, when the heads of them were confined, all the families must suffer with them: and this is the reason, why more than 2000 families left the city and every thing they had, rather than undergo the miseries of that time, and the cruel persecution of *Guerrero*, so we may believe that having so great authority as he had, he could soon recruit his *Seraglio*.

Though *Guerrero* was so busy in the affairs of the king, he did not forget the other business concerning the catholic faith, so, to make the people sensible of his indefatigable zeal, he began again to summon priests and friars to new trials of which I am going to speak.

TRIAL II.

The Trial and Sentence of the Licenciate LIZONDO.

The secretary read the examinations, evidences, and convictions, and the said

Lizondo (who was licentiate, or master of arts) himself acknowledged the fact, which was as follows.

The said *Lizondo*, though an ingenious man, and fit for the sacerdotal function, would not be ordained, giving out that he thought himself unworthy of so high a dignity, as to have every day, the Savior of the world in his hands after the consecration. And by this feigned humility he began to insinuate himself into the people's opinion, and passed for a religious, godly man among them. He studied physic, and practised it only with the poor at the beginning; but being called afterwards by the rich, and especially by the nuns, at last he was found guilty of some practices highly criminal, and of such a nature as to merit the greatest punishment. We did expect a severe sentence—but it was only that the licenciate was to discover to the the inquisitors, on a certain day appointed by them, the recipe for making

the people sleep, and that the punishment to be inflicted on him was to be deferred to the discretion of the holy fathers. We saw him afterwards every day walking in the streets, and this was all his punishment; we must surely believe that such crimes are reckoned but a trifle among them; for, it is very seldom they shew any great displeasure or severity to those who are found guilty of them.

TRIAL III.

Of an Order from the Inquisitors to arrest a Horse, and to bring him to the Holy Office.

This case well deserves my trouble in giving a full account of it, so I will explain it from the beginning to the end. The rector of the university of *Saragoza* has his own officers to arrest the scholars and to punish them if they

commit any crime. Among their officers, there was one called *Guadalazara* who was mighty officious and troublesome to the collegians or students; for, upon the least thing in the world he did arrest them. The scholars did not love him at all, and contrived how they should punish him, or to play some comical trick upon him. At last, some of the strongest did agree to be at the bottom of the steeple of the university in the evening, and six of them in the belfrey, who were to let down a lusty young scholar, tyed with a strong rope, at the hearing of the word *War*, so the scholars that were in the yard, and at the bottom of the steeple, did pick a quarrel, purposely to bring *Guadalazara* there; and when he was already among them arresting one they cryed out *War;* at which sign, the six in the steeple let down the tied scholar, who, taking in his arms *Guadalazara,* and being pulled up by the six, he carried him up almost

20 feet high, and let him fall down. The poor man was crying out, O Jesus! the Devil has taken me up. The students that were at the bottom had instrumen ; of music, and put off their cloaks to re ceive him in, and as he cryed out, the Devil, the Devil, the musicians answered him with the instruments, repeating the same words he did pronounce himself, and with this, gathering together great number of scholars, they took him in the middle, continuing always the music and songs, to prevent by this, the peoples taking notice of it, and every body did believe that it was only a mere scholastic diversion; so with the melody and rejoicings, they carried the troublesome *Guadalazara* out of the gates of the city, into a field called the *burnt-place*, because formerly the *Heretics* were burnt in that field. There was a dead horse, and, opening his belly, they tied the poor officer by the hands and legs, and placed him within the horse's

belly, which they sewed, leaving the head of *Guadalazara* out, under the tail of the horse, and so they went back into the city. How dismal that night was to the poor man any person may imagine; but yet it was very sweet to him in comparison to what he had suffered in the morning, for, the dogs going to eat of the dead horse's flesh, he, for fear they should eat off his head, continually cried out, ho! ho! *perros*, viz. *dogs*, and that day he found, that not only the scholars, but even the very dogs were afraid of him, for the dogs did not dare to approach the dead horse.

The laborers of the city, who are a most ignorant set of people, but very pleasant in their rustic expressions, going out to the field, by break of the day, saw the dogs near the horse, and heard the human voice, ho! ho! *perros*, they looked up and down, and seeing nobody, drew near the horse, and hearing the same voice, frightened out of their

senses, went into the city again, and gave out, that a dead horse was speaking in the *burnt-field*; and, as they did affirm and swear the thing to be true, crowds of people went to see and hear the wonder, or, as many others said, the miracle of the dead horse speaking. A public notary was among the mob, but no person dared to go near the horse.

This notary went to the inquisitors to make an affidavit of this case, and added, that no person having courage enough to approach the horse, it was very proper to send some of the friars with holy water and *stola* to exorcise the horse, and find out the cause of his speaking: so the inquisitors, who think to command beasts as well as reasonable creatures, sent six of their officers, with strict orders to carry the horse to the holy office. The officers, having an opinion that the Devil must submit to them, went, and approaching the horse they saw the head under the tail, and

the man crying out, help! take me out of this putrified grave, for God's sake, good people make haste, for I am not the Devil, nor Ghost, nor Apparition, but the real body and soul of *Guadalazara* the constable of the university, and I do renounce, in this place, the office of arresting scholars, for ever, and I do forgive them this wrong done to me, and, thanks be to God and to the Virgin of *Pilar*, who has preserved my body from being converted into a dead horse, that I am yet alive.

These plain demonstrations of the nature of the thing did not convince, in the least, the officers of the Inquisition, who are always very strict in the performance of the orders given them; so they took the dead horse and carried it to the Inquisition. Never were more people seen in the streets and windows, than on that day, besides, the great crowd that followed the corse, which I saw myself; the inquisitors having no-

tice before-hand, went to the hall to receive the informations from the horse, and after they had asked him many questions, the poor man pushing up the tail with his nose, to speak, to see, and to be seen, still answering them; the wise holy fathers not trusting to his information, gave orders to the officers to carry the speaking horse to the *torture*, which being done accordingly, as they began to pull the ropes through the horse's belly, at the third turning of them the skin of the belly broke, and the real body of *Guadalazara* did appear in all its dimensions, and by the horse's torture, he saved his life. The poor man died three weeks after, and he forgave the scholars who contrived this mischief, and an elegy was made on his death.

TRIAL IV.

Theses defended by F. James Garcia in the Hall of the Inquisition.

The case of the Rev. father *F. James Garcia* made a great noise in *Spain*, which was thus.

This same *James Garcia* is a very learned man, His father, though a shoemaker by trade, was very honest and well beloved, and as God had bestowed on him riches enough, and having but one child, he gave him the best education he could in the college of the *Jesuits*, where, in the study of grammar, he signalized himself for his vivacity, and uncommon wit. After going to the university, he went through divinity and philosophy to the admiration of his masters; he entered *St. Augustin's* order, and after his noviciate was ended, desirous of obtaining the degree of master

of arts he defended public Theses of philosophy, and after, other Theses in divinity; without any moderator to answer for him in case of necessity. The Theses and some propositions were quite new to the learned people: for among other propositions, one was, *Innocentium esse verum pontificem, non est de fide,* viz. It is not an article of faith, that *Innocent* is the true pope. And next to this proposition, this other: *Non credere quod non video, non est contra fidem.* i. e. It is not against the catholic faith not to believe what I do not see.

Upon account of these two propositions he was summoned by the inquisitors, and ordered to defend the said propositions seperately in the hall of the Inquisition, and answer for six days to all the arguments of the learned *qualificators;* which he did, and kept his ground with so much resoluteness and learning, that instead of being punished

for it, he was honored with the cross of *qualificator*, after the examinations were made of the purity of his blood.

I could lay before the readers many more trials, but shall forbear, there being a great similarity in all the trials, for, as I observed before, the evidences, &c. being given in the night, and the witnesses, &c. being never confronted with the accused, the evidences are only read and sentence pronounced as in the proceeding trials.

I must own it is quite against my inclination to have selected the preceding accounts of the inquisitors' practices,—for it will seem very much out of the way of a clergyman,—but if the reader will make reflections on them, and consider that my design is only to shew how unjustly the inquisitors do act, he will certainly excuse me; for they really deserve to be ridiculed by exposing their infamous practices, more than to be argued against, reasoning being of no force

with them, and those professing the catholic religion; but a discovery of their diabolical actions and laws, will perhaps produce if not in them, in some people at least a good effect.

The only reason of settling the Inquisition in *Spain*, was to examine and chastise sinners, or those that publicly contemned the catholic faith: but now, a man may blaspheme, and commit the most heinous crime—if he says nothing against the pope, and clergy, or the holy Inquisition, he is free from the hellish tribunal.

Of the mode of Torture practised by the Inquisitors.

The place of torture in the Spanish Inquisition is generally an under-ground and very dark room, to which one enters through several doors. There is a tribu-

nal erected in it, in which the inquisitor, inspector, and secretary sit. When the candles are lighted, and the person to be tortured brought in, the executioner makes an astonishing and dreadful appearance, covered all over with a black linen garment down to his feet, and tied close to his body. His head and face are all tied with a long black cowl, only two little holes being left in it for him to see through. All this is intended to strike the miserable wretch with great terror in mind and body, when he sees himself going to be tortured by the hands of one who thus looks like the very devil.

While the torture is preparing, some of the gravest persons present take the prisoner apart, and endeavor to persuade him to confess things he is accused of, or the things he is called upon to witness, with promise of pardon; though it is very certain that no pardon can be expected; nor is it ever granted to one

that has relapsed, i. e. who has once been found guilty, after he had confessed and abjured, and received the mercy of this court.

As to the manner of torturing:— 1. They strip their prisoners, without any regard to sex. It is true, they give young women a pair of linen drawers, but they first strip them publicly stark-naked. 2. They torture them either with cords, or on the rack, or by some other cruel invention, as may be collected from the punishments different prisoners have undergone at divers times and places; and which will be better described by a few historical accounts; and therefore I shall begin with the usage of the innocent noble lady *Joan Bohorquia*, wife of the eminent *Francis Varquius*, lord of Higuera. Her sister, *Mary Bohorquia*, a young lady of great piety, who was afterwards burnt for her profession of the protestant faith, having upon the torture declared she

had several times conversed with her sister Joan, concerning the doctrine for which she now suffered; the Inquisition took her up, being then about six months gone with child. She on this account was not so straitly confined, nor so cruelly dealt with, in regard of the infant she carried in her. But eight days after her delivery they took the child from her, and on the fifteenth shut her up close, and made her undergo the fate of the other prisoners, and began to manage her cause with their usual arts and rigor. In so dreadful a calamity, she had only this comfort, that a certain pious young woman (who was afterwards burnt for her religion by the inquisitors) was allowed her for her companion.—This young creature was, on a certain day, carried out to her torture, and returned from it so shaken, and all her limbs so miserably disjointed, that when she lay upon her bed of rushes, it rather increased her misery than gave

her rest, so that she could not turn herself without the most excessive pain. In this condition Bohorquia endeavored to comfort her mind with great tenderness. The girl had scarce begun to recover from her torture, when Bohorquia was carried out and tortured with such diabolical cruelty upon the rack, that the rope pierced and cut into the very bones of her arms, thighs, and legs; and in this manner she was brought back to prison, ready to expire, the blood running out of her mouth in great plenty. Undoubtedly they had burst her bowels, insomuch that the eighth day after she died. And when after all they could not procure sufficient evidence to condemn her, though sought after by all their inquisitorial arts, yet as the accused person was born in that place, where they were obliged to give some account of the affair to the people, in the first act of triumph appointed af-

ter death, they commanded her sentence to be pronounced in these words:—

"Because this lady died in prison, and was found to be innocent upon inspecting and diligently examining her cause; therefore the holy tribunal pronounces her free from any farther process, and doth restore her both as to her innocence and reputation, and commands all her effects, which had been confiscated, to be restored to those to whom they of right belonged, &c." And thus after they had murdered her by savage cruelty, they pronounced her innocent.

We shall here give an ample description of the severe torments occasioned by the Torture inflicted by the Inquisition, from the account of one who suffered it three times, but happily survived the cruelties he underwent.

First, on refusing to comply with the iniquitous demands of the inquisitors, by confessing all the crimes they thought

proper to charge him with, he was immediately conveyed to the torture room where no light appeared but what two candles gave. That the cries of the sufferers might not be heard by the other prisoners, this room is lined with a kind of quilting, which covers all the crevices, and deadens the sound.

Great was the prisoner's horror on entering this infernal place, when suddenly he was surrounded by six wretches, who, after preparing the tortures, stripped him naked to his drawers. He was then laid on a kind of stand, elevated a few feet from the floor.

They began the operation by putting an iron collar round his neck, and a ring to each foot, which fastened him to the stand. His limbs being thus stretched out, they wound two ropes round each arm, and two round each thigh; which ropes being passed under the scaffold, through holes made for the purpose, were all drawn tight at the

same instant of time by four of the men, on a given signal.

It is easy to conceive, that the pains which immediately succeeded were intolerable; the ropes which were of a small size, cut through the prisoner's flesh to the bone, making the blood gush out at eight different places, thus bound, at a time. As the prisoner persisted in not making any confession of what the inquisitors required, the ropes were drawn in this manner four times successively.

It is to be observed, that a physician and surgeon attended, and often felt his temples, in order to judge of the danger he might be in; by which means his tortures were for a small space suspended, that he might have sufficient opportunity of recovering his spirits, to sustain each succeeding torture.

In all this extremity of anguish, while the tender frame is tearing as it were in pieces, while at every pore it feels the

sharpest pangs of death, and the agonizing soul is just ready to burst forth, and quit its wretched mansion, the ministers of the Inquisition have the obduracy of heart to look on without emotion, and calmly to advise the poor distracted creature to confess his imputed guilt, in doing which they tell him he may obtain a free pardon, and receive absolution. All this, however, was ineffectual with the prisoner, whose mind was strengthened by a sweet consciousness of innocence, and the divine consolation of religion.

While he was thus suffering, the physician and surgeon were so barbarously unjust as to declare, that if he died under the torture, he would be guilty, by his obstinacy, of self-murder. In short, at the last time of the ropes being drawn tight, he grew so exceedingly weak, by the circulation of his blood being stopped, and the pains he endured, that he fainted away. Upon which he

was unloosed, and carried back to his dungeon.

The barbarous savages of the Inquisition, finding that all the torture inflicted, as above described, instead of extorting a discovery from the prisoner, only served the more fervently to excite his supplications to heaven for patience and power to persevere in truth and integrity, were so inhuman, six weeks after, as to expose him to another kind of torture, more severe, if possible, than the former; the manner of inflicting which was as follows:—They forced his arms backwards, so that the palms of his hands were turned outward behind him; when, by means of a rope that fastened them together at the wrists, and which was turned by an engine, they drew them by degrees nearer each other, in such a manner, that the back of each hand touched and stood exactly parallel to the other. In consequence of this violent contortion, both his shoulders be-

came dislocated, and a considerable quantity of blood issued from his mouth. This torture was repeated thrice; after which he was again taken to the dungeon, and put into the hands of the physician and surgeon; who, in setting the dislocated bones, put him to the most exquisite pain.

Two months after the second torture, the prisoner, being a little recovered, was again ordered to the torture room; and there, for the last time, made to undergo another kind of punishment, which was inflicted twice without the least intermission. The executioners fastened a thick iron chain twice round his body, which crossing upon his stomach, terminated at the wrists. They then placed him with his back against a thick board, at each extremity whereof was a pulley, through which there ran a rope that catched the ends of the chain at his wrists.

The executioners then stretching the end of this rope, by means of a roller placed at a distance behind him, pressed or bruised his stomach in proportion as the ends of the chain were drawn tighter. They tortured him in this manner to such a degree, that his wrists as well as his shoulders were quite dislocated. They were, however, soon set by the surgeons; but the barbarians, not yet satisfied with this series of cruelty, made him immediately undergo the like torture a second time; which he sustained (though, if possible, attended with keener pains) with equal constancy and resolution.

After this, he was again remanded to his dungeon, attended by the surgeon, to dress his bruises, and adjust the parts dislocated; and here he continued till their *Auto de Fe*, or gaol delivery, when he was happily discharged.

From the before mentioned relation, it may easily be judged what dreadful

agony the sufferer must have labored under, at being so frequently put to torture. Most of his limbs were disjointed; and so much was he bruised and exhausted, as to be unable for some weeks to lift his hand to his mouth; and his body became greatly swelled from the inflammation caused by such frequent dislocations. After his discharge he felt the effects of this cruelty for the remainder of his life, being frequently seized with thrilling and excruciating pains, to which he had never been subject, till after he had the misfortune to fall under the merciless and bloody lords of the Inquisition.

Maria de Coceicao, born in the town of Estramoz, daughter of Manoel Soares Pereira, while living at her brother's, in Lisbon, was apprehended, with two of her sisters, all three being unmarried, and came out of prison in the same Auto, acquitted of the crime laid to her charge, which was, a vehement suspi-

cion of judaism, whereof she made her abjuration in form.

As the proofs against this young gentlewoman were far from satisfactory, and nothing could be drawn from her own mouth, to convict her, the inquisitors ordered her to be put on the rack, where, having almost got the better of the first tortures (these are the very words of the sentence) she was, at length, overcome by their violence, and confessed the whole charge.

The cords were immediately slackened; and the officers, taking her down from the rack, put on her clothes and carried her back to her cell.

As soon as she had recovered the use of her limbs, she was brought before the tribunal, to ratify her confession. Instead of which, she answered the lords inquisitors, that every thing she had uttered, whilst she was under the executioner's hands, was absolutely false: that she was, and ever had been a sin-

cere christian: and that her confession to the contrary had been extorted by the extremity of the torments, wherein she found herself just expiring.

On hearing this, the judges immediately ordered her to be put again to the rack, which being as effectually applied as before, she again sunk under its violence; and, in order to save her life, made the same confession as before, which was taken down in writing, while her limbs were still stretching with the cords! This being done, she was once more taken down, and carried to her cell.

As soon as she was in a condition to appear before the tribunal, they commanded her to ratify her first and second confessions. She still persisted in the same answer as before, and had now so much courage as to add, That were they to rack her an hundred times, she should always act in the same manner, until she expired, or, at least, so long as

God should afford her strength to support the torments: that their cruel treatment, and her own frailty, might possibly force her again to confess that of which she was perfectly innocent; yet, the moment she was taken off the rack, she would revoke, and never ratify what had been thus extorted from her.

She farther intreated their lordships to take her case into serious consideration, and to undeceive themselves, as she assured them, in the most pathetic terms, that this was her final resolution, and that all the torments in the world should never induce her to alter it.

The unrelenting inquisitors were so little affected at what she said, that they instantly commanded her to be racked a third time, which, as the sentence itself declares, she underwent with amazing constancy.

For this heinous crime of refusing to ratify her confessions, whereof she now stood convicted, and having thrice borne

the torture, which, as we have before observed, was the regular extent of punishment, in the holy office, she was condemned to be whipped through the public streets by the common hangman, and then to be banished for ten years to an island principally inhabited by negroes.

This sentence was pronounced against her when she came out at the *Auto da Fe*, with her two sisters, who had likewise been accused of judaism.

O thou Father of Mercies and God of all consolation! what heart is there, though ever so obdurate, except that of an *inquisitor*, which will not melt at such a scene of oppression, of cruelty and distress! Is it possible to read this account without indignation and horror? Good heavens! an innocent young lady, of so noble and exalted a spirit, possessed of such generous and amazing fortitude, whipped like a miscreant through the streets of a city, by the hands of a

common executioner, and then banished to so wretched a place for ten years, after having been so long confined in such a dismal prison, thrice put on the rack, and almost tortured to death!

We cannot conclude our subject without taking notice of another instance of wantonness and excess of barbarity and injustice in the inquisitors, which they practised on *Dr. Isaac Orobio*, a physician, as related by himself.

This gentleman tells us, that he was accused of judaism by a Moor, who had been his servant, and whom he had caused to be beaten for theft. Dr. Orobio; after having been kept three years in prison, and interrogated several times, still persisted in denying the crimes laid to his charge; upon which he was tortured successively in the following manner.

First, they put on him a coarse linen coat, which the tormentors strained so very tight that his breath was almost

lost; when loosing it on a sudden, the instantaneous motion put him to incredible pain.

They next tied his two thumbs with small cords, so very hard, that the blood gushed from under his nails.

The third torture was, the tormentors seating him on a bench, his back against a wall, wherein little iron pullies were fixed; through these ropes were run, which took hold of several parts of the body, and particularly his arms and legs; then the executioner, pulling these ropes with the utmost violence, drew the unhappy victim's back so close to the wall, that his hands and feet, and particularly his thumbs and great toes, were squeezed so violently that he felt most acute pains, like to that of burning.

In the midst of these most dreadful agonies, the bench was suddenly drawn from under him, so that the poor gentleman hung solely by the ropes; and being thus unsupported, the whole weight

of his body drew the knots still tighter, and put him to inconceivable misery.

This torture was succeeded by another, performed by means of an instrument in form of a little ladder, crossed by five pieces of wood, and made sloping before. This instrument being set directly opposite to the sufferer, he received, on a certain motion of the torturers, at one and the same time, five dreadful blows on the cheek, which put him to such pain that he fainted away.

Recovering afterwards, the last torture was inflicted, which was effected in this manner. The executioners fastened ropes about the doctor's wrists, then wound them round his body; after which he was laid upon his back, with his feet against a wall; this being done, the executioner drew him, with all his might, so that the ropes pierced quite to his bones.

This torture was thrice repeated: the cords being fixed round the prisoner's arms, not above two finger's breadth from the wounds which the first torture had made. And now the ropes (at the second attempt) slid into the first wounds by the violence of the jerk, which occasioned an effusion of blood, so great, that the doctor seemed expiring.

The physicians were then consulted, to know whether the same torture might be practised a third time without endangering his life. To which they answered, that he might suffer it a third time without the least danger.

This declaration saved him from undergoing again all the various sorts of tortures abovementioned, his sentence specifying that he should suffer successively all these different kinds the same day. Being tortured for the last time, he was remanded back to prison, where he lay above seventy days before his wounds were healed; and he was at last

banished for life out of the kingdom, for being suspected of judaism.

There are many modes of torture practised, two of which I will relate, viz. the torture by water, and fire.—

The torture by water, consists of making them swallow a certain quantity of water; which done, they extend them on the floor of the prison, and placing a plank upon the stomach, on which the executioner stands, and presses the poor wretch until he regorge the water with extreme violence.

But the most cruel and barbarous torture, which is practised on some, who have greatly offended the inquisitors, is, the torture by fire, as follows, a kind of crane is fastened to the wall, by which the person about to be tortured is supended by the legs; a sufficient height from the floor, as to admit a fire to be lighted underneath his head. In this position he is suffered to remain a few seconds, before the crane is drawn

aside to admit him to recover his breath, which has been affected by the smoke. The only motive which induces the executioner to let him remain so short a time, is, that the torture may be prolonged. This torture is but seldom resorted unto, for it is certain death, for as the fire becomes more strong the flames literally consume his head. *(See Frontispiece.)*

If any one is so fortunate as to escape, by shewing tokens of repentance, and by confession avoids the dismal consequence of being delivered up to the secular arm; he is not permitted to go scot free: he is sure of such punishment as the heinousness of his crime will authorize the inquisitors to inflict upon him.

This abjuration, which also includes a promise of submission to all penances the Inquisition shall think proper to lay upon them, is followed by various sorts of punishments. Some are confined

during life in a dark, dismal prison, and allowed nothing better than bread and water, debarred from the intercourse or correspondence of every one, and treated with all sorts of cruelty. Others are stripped of all their fortune, and committed slaves to the gallies for life, or a term of years; and then banished under pain of death should they again visit their native soil; or whipped, &c. And the common punishment of all heretics is, the confiscation of all their effects; which confiscation is made with such rigor, that the Inquisition orders the exchequer to seize on all effects intrusted to or negociated by the prisoner, as well as those which are his own property.

When a criminal has constancy enough to resist all the inquisitorial arts, and is determined to die rather than accuse himself of what has been unjustly laid to his charge; or is obstinate and persevering in judaism, &c. he is guilty

of death. But if he has never been under the like condemnation, nor undergone any of the penitential punishments by order of the Inquisition, the holy office values itself much upon shewing mercy to the condemned person, if he can be wrought upon, even after sentence has passed, to confess. This was the particular case of that rich merchant, *Lewis Pezoa*, native of Genoa, who, with his whole family, had been accused of secret judaism, by some of his enemies, and who with his wife, two sons, and one daughter, and some other relalations that lived with him, were all thrown into the prison of the Inquisition. He denied the crime, and well refuted it, and demanded that the witnesses might be discovered to him, that he might convict them of falsehood: but he could obtain nothing, and was condemned to be delivered over to the arm of the secular court; which sentence

was made known to him fifteen days before it was pronounced.

The duke of Cardaval, an intimate friend of the duke d'Aveira, inquisitor general, had made strict inquiry how this affair was like to turn; and understanding that unless he confessed before his going out of prison, he could not escape the fire, because he had been legally convicted, the duke continued to entreat the inquisitor general till he had obtained a promise, that if Pezoa would confess, even after sentence was pronounced, and his procession in the act of faith, he should not die, though it was contrary to the laws and customs of an act of faith. Upon that solemn day therefore, he went with some of his own friends, and some that were Pezoa's, to prevail with him, if possible, to confess. He came out in the procession, wearing the infamous samarre, and on his head the caroch, or infamous mitre; his friends, with many tears, besought

him, in the name of the duke de Cardaval, and by all that was dear to him, that he would preserve his life; and intimated, that if he would confess and repent, the said duke had obtained his life, and would give him more than he had lost: but in vain, Pezoa continually protesting himself innocent.

When the procession was ended, and the *act of faith* almost finished, the sentences of those condemned to certain penances having been read, and the sentences of those who were to be delivered over to the secular court being begun to be read, his friends repeated their entreaties, by which at last they overcame his constancy; so that desiring an audience, and rising up that he might be heard, he said, *Come then, let us go and confess the crimes I am* falsely *accused of, and thereby gratify the desire of my friends.* And having confessed his crime, he was remanded to prison. Two years after he was sent to Eoorá, and in

the *act of faith* walked in the procession, wearing the samarre, on which was painted the fire inverted: and after five years more that he was detained in the prison of the Inquisition, he was condemned to the gallies for five more.

But this mercy, how cruel soever, is never to be expected by a relapsed penitent. Such a one hath nothing more to do than to prepare for death: yet though this is the invariable practice of the Inquisition, the inquisitors-general add to such sentences, by which a relapsed heretic, or any other, is delivered to the secular arm—*Nevertheless, we effectually beseech the said secular arm, that he will moderate his sentence concerning you, so as to prevent the effusion of blood, and the danger of death.*

The only favor the relapsed penitent can hope for, is the privilege of being strangled before the fire is lighted; whereas the obstinate and impenitent are burnt alive.

The day on which the *act of faith* is to be solemnized, at sunrising the great bell of the cathedral tolls, to give notice to all persons to gather together to this miserable sight. The most reputable and principal men of the city meet at the house of the Inquisition, and offer their service to walk by the side of every criminal, to be, as it were, their sureties in the procession; which post is esteemed to be honorable. Matters being thus prepared, the inquisitor places himself near the gate of the *holy office*, attended by a proper notary; where, beginning with those whose offences are least, he reads over the names of all the criminals, who as he calls them march out in order barefooted; and at the same time the notary reads the name of each criminal's surety. The Dominican friars, carrying the banners of the Inquisition, lead the way.

The standard was of red damask, on one side of which was represented a

drawn sword in a crown of laurel, and the arms of Spain on the other.

When all those whose crimes are too slight to be punished with death are passed, then comes the crucifix, followed by those who are led out to the punishment of death. And the crucifix thus placed in the midst of the criminals, has its face turned to those that walk before, to denote, as they say, the mercy of the holy office to those who are saved from the death they deserve, and its back to the others, to denote that they have no grace or mercy to expect.

They also carry out the images or pictures of those that are *fugitives*, and the bones of such as are dug out of their graves, shut up in a black coffin, upon which devils and flames are painted, to be burnt to ashes. The other attendants are priests, religious officers, &c. who on such occasions exert their zeal against these miserable objects of compassion. And they all march through the principal

streets for public view to the scaffold or church, where the sermon concerning the faith is to be preached.

When the sermon is over, two readers, one after another, mount the same pulpit, and with a loud voice read the sentences of all the criminals, the crimes said to be proved against them, and the punishments to which they have been condemned; he whose sentence is thus reading, standing all the time before a crucifix fixed on a table in the middle of the front of the scaffold, and holding an extinguished taper in his hand.—They that are sentenced to death, being told that the Inquisition can shew no favor, one of their officers gives each of them a blow on the breast, to signify that the *holy office* has done with them; and the officer of secular justice comes up and claims them immediately.

The prisoners are no sooner in the hands of the king's officers, than they are loaded with chains. They conduct

them first to gaol, and about two hours after to the lord chief justice, who without knowing or inquiring any thing of their particular crimes, or of the evidence that has been brought against them, asks them one by one, *In what religion they intend to die?* If they answer, that they will die in the communion of the church of Rome, he orders them to be carried immediately to the place of execution, and there to be first strangled, and afterwards burnt to ashes. But if they say, they will die in the Protestant faith, or in any other communion than that of Rome, they are ordered by him to be carried forthwith to the place of execution, and there to be burnt alive.

At the place of execution there are as many stakes erected as there are prisoners to be burnt, with a quantity of dry furze about each of them. The stakes of the *professed*, as the inquisitors call them, are about twelve feet high, with a

small board for the prisoner to sit on, within half a yard of the top. They pay the compliment to the *negative* and *relapsed* first; and after they are strangled and burnt, the *professed* are conducted up a ladder between two jesuits, as high as the seat, where turning about to the spectators, the jesuits having spent about a quarter of an hour in exhorting them to reconcile themselves to the church of Rome, leave them, and give place to the executioner; who ascends, turns the *professed* off the ladder upon the seat, chains their bodies close to the stake, and then withdraws, for the jesuits to come and renew their exhortations; who if they find them inflexible, take their leave, telling them, ***That they leave them to the Devil, who is standing at their elbows to receive their souls, and to carry them with him into the flames of hell fire, so soon as they are out of their bodies.***

This horrid declaration is followed immediately with a great shout; and as soon as the jesuits are clear of the ladder and the combustibles, the deceived populace cry out with the greatest eagerness, *Let the dogs' beards be made! Let the dogs' beards be made!* Which is done by thrusting flaming furze against their faces; which inhumanity is commonly continued till their faces are burnt to a coal; and is always accompanied with such loud acclamations of joy, as are not to be heard upon any other occasion.

The *professed* being thus *trimmed*, as they call it, or barbarously tormented to please the mob, fire is set to the furze at the bottom of the stake: but the criminal is seated so high that the flame seldom reaches higher than the seat, and should there happen to be little wind, it seldom reacheth so high as their knees: so that though, if there be a calm, they are commonly dead in half an hour;

yet if the wind is brisk, it is frequently known that they do not expire in less than two hours; which may not so properly be called *burning*, as *roasting* these deplorable wretches to death: a most shocking spectacle! and yet as long as the sufferers are able to speak, crying out, *Misericordia por amor de Deos*, i. e. Mercy for the love of God; this spectacle, than which there cannot be a more deplorable one out of hell, is beheld by people of both sexes, and of all ages, with such transports of joy and satisfaction, as are not on any other occasion to be met with among that people. And that the reader may not think that this inhuman joy is the effect of a natural cruelty, and not the diabolical effects of their religion, which to support itself divests them of all the sentiments of humanity and compassion, and hardens them against all the sufferings of their fellow-creatures; I, who resided

many years at Lisbon, can assure you that all public malefactors, are no where more tenderly lamented at the place of execution than here, by this very people; and even when there appears nothing inhuman in the manner of their deaths.

Whatever I have advanced of this cruel tribunal in regard to the *Auto da Fe* at Lisbon, it is upon my own knowledge; having been present at several: and as for the other particulars, I am obliged to the account published by Mr. Limborch, of whose veracity we have the tesminony of Dr. Geddes; and the following letter of the Right Rev. Dr. Wilcox, lord bishop of Rochester, then chaplain to the English factory at Lisbon, sent to Dr. Gilbert Burnet, bishop of Salisbury, dated January 15, 1706, N. S. and has since been published by his lordship's allowance and approbation; which abundantly confirms the foregoing narrative:—

"My Lord,

"In obedience to your lordship's commands of the 10th ult. I have here sent all that was printed concerning the last *Auto da Fe.* I saw the whole process, which is agreeable to what is published by Limborch, and others, upon that subject. Of the five persons condemned, there were but four burnt: Antonio Javanes, by an unusual reprieve, being saved after the procession. Heytor Dias and Maria Pineyra, were burnt alive, and the other two first strangled. The execution was very cruel. The woman was alive in the flames half an hour, and the man above an hour. The present king and his brothers were seated at a window so near, as to be addressed for a considerable time in very moving terms by the man as he was burning. But though the favor he begged was only a few more faggots, yet he was not able to obtain it. The wind being a little fresh, the man's

hinder parts were perfectly wasted; and as he turned himself, his ribs opened before he left speaking, the fire being recruited as it wasted to keep him just in the same degree of heat. But all his entreaties could not procure him a larger allowance of wood to shorten his misery, and to dispatch him."

It is generally understood that the Inquisition is entirely abolished in those countries were it was ever erected. But the learned *Dr. Buchanan,* who had several interviews with *Joseph a Doloribus*, a priest; and the second inquisitor at *Goa*, places it beyond the least shadow of doubt, that the Inquisition now exists, with all its horrors, at *Goa*, in the East Indies.

I had already discovered, from written or printed documents, (says Buchanan) that the Inquisition at Goa was

suppressed by royal edict, in the year 1775, and established again in 1779.—The Franciscan friar beforementioned, (Joseph a Doloribus) witnessed the annual *Auto da Fe*, from 1770 to 1775. "It was the humanity, and tender mercy of a good king," said the holy father, "which abolished the Inquisition." But immediately on his death, the power of the priests acquired the ascendency, under the queen dowager, and the tribunal was established after a bloodless interval of five years, and has continued in operation ever since, to the present day, without any interval or relaxation of its bloody purposes.

The viceroy of Goa has no authority over the the Inquisition, and he himself is liable to its censures. Were the British government, for instance, to prefer a complaint against the Inquisition, to the Portuguese government at Goa, it would obtain no redress. By the very institution of the Inquisition,

there is no power in India which can invade its jurisdiction, or even put a question to it on any subject. *Monsieur Dellon*, a physician, was imprisoned in the dungeons of the Inquisition two years, and witnessed an *Auto da Fe*, when some heretics were burned; at which he walked barefoot. After his release he wrote the history of his confinement. His descriptions are very accurate.

The narrative of Dellon, describing the *Auto da Fe* at Goa, was shewn to the Inquisitor, Joseph a Doloribus, and when the holy father was asked his opinion as to the circumstances stated as facts, he answered that, now the Inquisitiors were not so severe, that the tortures were meliorated since Dellon wrote his narrative. The holy father was then asked, "if since the tortures were meliorated, perhaps permission might be obtained to view the dungeons and engines of torture?" the holy fa-

ther's answer was "he could not permit the dungeons and engines of torture to be viewed."—The holy father was also asked, "how many prisoners there might be confined in the prison?" the holy father said "he was not permitted, by the laws of the Inquisition, to reveal any of its secrets or transactions, but that there was sometimes more, and sometimes fewer than at the present time." The holy father also stated, "that now the prisoners were not exposed to public view on the day of *Auto da Fe*, as before, but suffered within the walls of the Inquisition."—Thus leaving the friends and relatives of the prisoners in utter ignorance as to their fate.

We shall pass over the description Dellon gives of the *Auto da Fe*, as it is very similiar to what we have already inserted;—and recount the severity of the Inquisition in its proceedings against books.

As soon as a book is published, it is carefully read by some of the *familiars* belonging to the Inquisition. These wretched critics are too ignorant to have taste, too bigoted to search for truth, and too malicious to relish beauties.—They scrutinize not for the merits, but for the defects of an author, and pursue the slips of the pen with unremitting diligence.—Hence they read with prejudice, judge with partiality, pursue error with avidity, and strain that which is innocent into offensive meaning. They misunderstand, misapply, confound and pervert the sense; and when they have gratified the malignity of their disposition, discharge their thunder upon the author, that a prosecution may be founded upon their false conceptions, and designed misinterpretations. The most trivial charge causes the censure of a book; but it is to be observed, that the censure is of a threefold nature, viz.

1. When the book is wholly condemned:

2. When the book is partly condemned, that is, when certain passages are pointed out as exceptionable, and order to be expunged:

3. When the book is deemed incorrect; the meaning of which is, that a few words or expressions displease the inquisitors. These, therefore, are ordered to be altered, and such alterations go under the name of corrections.

From what has been said, it is evident that the inquisitors check the progress of learning, impede the increase of arts, nip genius in the bud, destroy the national taste, and continue the cloud of ignorance over the minds of the people.

A catalogue of condemned books is annually published under the three different heads of censures already mentioned, and being printed on a very large sheet of paper, is hung up in the most public and conspicuous places.—After

which, people are obliged to destroy all such books as come under the first censure, and to keep none belonging to the other two censures, unless the exceptionable passages have been expunged, and the corrections made; as in either case disobedience would be of the most fatal consequence: for the possessing or reading the proscribed books are deemed very atrocious crimes.

The publisher of such books is usually ruined in his circumstances, and sometimes obliged to pass the remainder of his life in the Inquisition.

FORM OF

Excommunication.

The Pope's dreadful curse; being the form of excommunication of the church of Rome; taken out of the ledger book of the church of Rochester, now in the custody of the Dean and Chapter there: written by Ernulfus, the bishop.

By the authority of God Almighty, the Father, Son, and Holy Ghost, and of the holy canons, and of the undefiled Virgin Mary, the mother and patroness of our Saviour, and of all the celestial virtues, angels, archangels, thrones, dominions, powers, cherubims and seraphims, and of the holy patriarchs, pro-

phets, and of all the apostles and evangelists, and of the holy innocents, who, in the sight of the holy lamb, are found worthy to sing the new song, and of the holy martyrs, and holy confessors, and of the holy virgins, and of all the saints, and together with all the holy and elect of God: we excommunicate and anathematise him or them, malefactor or malefactors, and from the threshold of the holy church of God Almighty we sequester them, that he or they may be tormented, disposed, and delivered over with Dathan and Abiram, and with those who say unto the Lord, *Depart from us, we know not thy ways.* And, as fire is quenched with water, so let the light of him or them be put out for evermore, unless it shall repent him or them, and they make satisfaction. Amen.

May the Father, who created man; may the Son, who suffered for us, curse him or them: may the Holy Ghost, who was given to us in baptism, curse him

or them: may the holy cross, which Christ, for our salvation, triumphing over his enemy, ascending, curse him or them: may the holy eternal Virgin Mary, mother of God, curse him or them: may St. Michael, the advocate of holy souls, curse him or them: may all the angels and archangels, principalities and powers, and all the heavenly host, curse him or them: may the laudable number of patriarchs and prophets curse him or them: may St. John, the forerunner and baptist of Christ, curse him or them: may St. Peter and Paul, and St. Andrew, and all other Christ's apostles, together with the rest of his disciples, and four evangelists, who by their preaching converted the universal world, curse him or them: may the holy and wonderful company of the martyrs and confessors, who, by their holy works, are found pleasing to God almighty, curse him or them: may the holy choir of the holy virgins, who, for the honor of Christ, have despised the

things of the world, curse him or them: may all the saints, who, from the beginning of the world to everlasting ages, are found to be the beloved of God, curse him or them: may the heavens and earth, and all the holy things remaining therein, curse him or them. May he or they be cursed, wherever he or they be, whether in their house or in the field, or in the highway, or in the path or in the wood, on the water or in the church, may he or they be cursed in living, in dying, in eating, in drinking, in being hungry, in being thirsty, in fasting, in lying, in working, in resting, * * * * * *, and in blood-letting: may he or they he cursed inwardly and outwardly: may he or they be cursed in the hair of his or their head: may he or they be cursed in his or their brain: may he or they be cursed in the top of his or their head, in their temples, in their forehead, in their ears, in their eyebrows, in their cheeks, in their jawbones, in their nostrils, in their

fore teeth or grinders, in their lips, in their throat, in their shoulders, in their wrists, in their arms, in their hands, in their fingers, in their breast, in their heart, and in all the interior parts to the very stomach, in their reins, in their groin, in their thighs, * * * * * * *, in the hips, in the knees, in the legs, in the feet, in the joints, and in the nails: may he or they be cursed in all their joints, from the top of the head to the sole of the feet, may there not be a soundness in him or them.

May the Son of the living God, with all the glory of his majesty, curse him or them: and may heaven, with all the powers that move therein, rise against him or them, to damn him or them, unless it shall repent him or them, or that he or they shall make satisfaction.—Amen. So be it. Amen.

A short Display of some of the Errors of the Romish Church, with a few of their dreadful Tenets, Maxims, &c.

To point out the whole of the various absurdities belonging to the Roman catholic religion, would afford little entertainment, or be of any real benefit to our readers. We shall therefore only select those which are most material, and shew their improprieties by contrasts taken from the sacred scriptures.

The protestants are upon a better foundation than the papists, and tread in a more even and steady path; whereas the papists, going off from the scripture, and taking in tradition as a substitute for the scripture, are upon a most uncertain and unsteady foundation, resting themselves upon human testimony, human authority, and human infallibility.

As their faith is built upon a doubtful bottom, so the hope of their salvation

is no less unsure: while they are taught to rely upon other helps for mercy, besides the faith of Christ, and the unfeigned fruits of it in righteousness and true holiness, they may weary themselves with pilgrimages and penances, works of supererogation, and exhaust their purses in purchasing indulgences, relics, &c.

What can such a numerous train of mediators minister, but destruction instead of comfort to the supplicant? Certain then it is, that the protestants are on the surer side in this particular, in that they have the scriptures to assure them, *that if any man sin we have an advocate with the Father, Jesus Christ the righteous*, and that he is the propitiation for their sins; nor need they seek a better patron.

Of Traditions.

The Roman Catholics admit and embrace apostolical and ecclesiastical tra-

ditions, and the rest of the observances and constitutions of the same church.—The holy scriptures say, *Why do ye also transgress the commandment of God by your traditions?* Matt. xxv. 3, 9. &c.

Transubstantiation.

They profess that the body and blood, together with the soul and divinity, of our Lord Jesus Christ, are truly, really, and substantially, in the most holy sacrament of the Lord's supper, and that the whole substance of the bread is turned into the body, and the whole substance of the wine is turned into the blood: which change they call transubstantiation.—In answer to this we shall quote the following passage from the holy scriptures: The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, *Take, eat, this is my body, which is broken for you*

for the remission of sins: do this in remembrance of me. After the same manner also he took the cup, when he had supped, saying, *This cup is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me.* For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come, 1 Cor. xi. 23, &c.

Purgatory.

They believe that there is a purgatory, and that the souls detained therein are helped by the prayers of the faithful. This, they say, is a certain place, in which, as in a prison, after death, those souls are purged which in this life were not fully cleansed; so that being at length purified, they may be able to enter into heaven.—The scriptures say, *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from*

all unrighteousness, 1 John i. 9. *Blessed are the dead which die in the Lord, from henceforth; for they rest from their labor,* Rev. xiv.

Prayers to be said in Latin.

They hold this to be good, and no ways prejudicial to the people, though contrary to the rule laid down by the apostle, Paul, who says, *If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful: I had rather speak five words with my understanding, than ten thousand words in an unknown tongue, &c.* 1 Cor. xiv.

Pardons and Indulgences.

They affirm, that the power of indulgences was left in the church by Christ, and that they are useful to all christians. Notwithstanding the scriptures say, *Being justified by faith we have peace with*

God, through our Lord Jesus Christ, Rom. v. 1.

Adoring Images, &c.

They assert, that the image of the Virgin Mary, and other saints, are to be retained, and that due honor and veneration is to be paid to them. Whereas the scriptures say, *Turn ye not unto idols, nor make yourselves molten gods: I am the Lord your God,* Lev. xix. 4.

Worshipping Saints, Angels, and Relics.

They believe that saints are to be honored and prayed to, and that their relics are to be held in sacred veneration. The holy scriptures confute these absurd notions in various parts, particularly in Matt. iv. 10. it is said, *Thou shalt worship the Lord thy God, and him only shalt thou serve. For there is one God, and one Mediator between God and*

men, the man Christ Jesus, 1 Tim. ii. 5.

Of reading the Scriptures.

The Roman Catholics assert, that the scriptures ought not to be read publicly in the vulgar tongue, nor read indifferently by every one. To allow the people in general, they say, to read them, is to give that which is holy unto dogs, and to cast pearls before swine.—In answer to these strange and absurd arguments, we shall quote from the holy scriptures the following passage: ***From a child hast thou (Timothy) known the scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.***

Strange and inhuman Maxims held by the Papists.

Heretics (for so they call the Protestants) may not be termed either children or kindred.

By the heresy of the father, the child is freed from all obligations of natural obedience.

As soon as a christian king becomes an heretic, his subjects are forthwith freed from their allegiance.

It is not lawful for Christians to tolerate any king who draweth his subjects into heresy.

But subjects ought to endeavor to set up another in his place.

They ought to expel him the kingdom as the enemy of Christ. This is the undoubted judgment of the most learned, and agreeable to apostolic truth.

Faith is not to be kept with heretics.

The before-mentioned maxims ought to be particularly attended to by all Protestant princes, to guard them against entrusting Roman Catholics in any office under a Protestant government.

FINIS.

[F. B. Wright, Printer.]

